

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1501.

LONDON: WEDNESDAY, AUGUST 26, 1874.

PRICE: UNSTAMPED.....6d  
STAMPED.....6d.

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## Eccliaistical Affairs.

### CHURCH DEFENCE AT WORCESTER.

THE Church Defence Association has taken the field early this year. It sniffs danger, but not from the old quarter. It is a little uneasy, but its uneasiness arises from the opinion it entertains of the excited temper of a section of the clergy within the pale of the Established Church. Accordingly, under its auspices, a meeting has been held at Worcester, with Lord Lyttelton in the chair, and Lord Hampton (whom our readers will best recognise as Sir John Pakington of yore) as principal spokesman. The London press has given a condensed report of what was said on the occasion, and has supplemented such report by more or less appropriate editorial comment.

Two or three thoughts are impressed upon us by the meeting to which we have alluded. We shall, as in duty bound, give them due prominence. The first is the merciful deliverance of the political Church from the danger to which it was exposed in the last Parliament. The Liberal party, it would seem, were regarded as meditating the downfall of the existing Establishments. It can hardly be wondered at that the Conservatives looked forward with some apprehension to their possible success. The general election has reversed the relative position of political parties, and from that danger at least the Church of England has been released. Lord Lyttelton and Lord Hampton are in accord in concluding that the result of the late appeal to the constituencies shows that the Church is safely "anchored in the affections of the people, and is beyond the power of the great monster of the deep"—whoever or whatever that may be. Lord Hampton is somewhat less reticent than his brother peer who used these words, and tells us that the Established Church, by the political change which has been effected, has been placed out of reach of the Liberation Society and Mr. Miall. This, then, may be looked upon as the most prominent feature of the altered condition of the Church's peril. The Establishment, as an Establishment, has by a vote of the people of England been lifted out of danger from external assault. The Liberation Society, regarded as an exponent of political power, has collapsed—is crumpled up—and needs no further excite the apprehensions of Churchmen. The political relations of the Church of England to the State are so thoroughly rooted

in the sympathies of the people of England that no further anxiety need be felt on that score.

Well, we say nothing about the Liberation Society or Mr. Miall, but who are "the people of England," whose affections are thus deeply engaged to what is called this National Institution? It can hardly be pretended that they comprehend the vast body of what we are wont to call "the working classes." They may be, and just now they are, somewhat indifferent to the political bearing of the Established Church upon national interests. Theologically and ecclesiastically speaking, they may have little preference, if any, for Dissenting communities over that community which is legally united with the State. But, unless their deep affection for the Establishment is indicated by their customary absence from, and contempt of, its public services, they surely can hardly be included in the national body to which Lord Lyttelton and Lord Hampton so proudly refer. Nevertheless, they constitute nearly a third of the population of the country. We term them, for the sake of distinction, "absenters." Then there are the "Dissenters"—those who constitute the non-established religious communities. It will hardly be contended that the political Church of the realm is securely anchored in their affections. Many of them, it may be a majority of them, have hitherto hesitated to put forth a hand for the severance of the tie which binds the Church to the State. But their love for the Establishment, as such, is daily waxing cool, and in another general election, under other circumstances, and with somewhat more enlightened views, they may give a verdict which will startle the self-confident security of Churchmen as much as that of the last general election relieved it. Be this, however, as it will, an institution which certainly has not gained either the confidence of the Nonconforming communities, or the attachment of the working classes, can hardly be said to have firmly "anchored itself in the affections of the English people."

We observe that the present danger which now excites the alarm of the Church Defence Association, and upon which its chosen speakers dilate with most earnest eloquence, is that of Ritualism. Lord Lyttelton, indeed, makes light of it as superficial only, while Lord Hampton attaches to it serious importance. Well, if the Church Defence Association thinks fit to withdraw its controversy with Liberalism, and to use its organisation against a section of its own ecclesiastical community, we at least discern no cause of discouragement in its determination. We are somewhat surprised, however, at the confidence its members exhibit in the force of law to quell internal divisions. Have they read history to no better purpose, and especially, we may add, the history of their own country? Do they flatter themselves that they are going to crush out spiritual convictions, however mistaken they may be, by judicial processes? Is it thus that they would strengthen in the heart of the community the principle of a Church Establishment? No doubt, the people of England, taken as a whole, are politically Protestant in their convictions and feelings. Perhaps we may say, though of this we are not so sure, the gentry of England are resolute in their determination not to be led back by any clergy, established or non-esta-

blished, to a slavish submission to a sacerdotal caste. We are not surprised that the Public Worship Regulation Bill was carried through the House of Commons with something approaching to enthusiasm. But all this fails to alter the laws upon which human nature acts in reference to religious matters. External coercion never did, and never will, avail to extinguish internal conviction. The "house divided against itself" will remain divided, whatever may be the pressure of legal penalties. The easier and the swifter the punishment of clerical rebellion, the more likely it is that such rebellion will spread. The instrument may be perfect of its kind, but it is ill-applied to the work which it has to do. The law may remain a dead letter, in which case many overweening hopes will be disappointed; or it will multiply and deepen angry controversies, in which case the stability of the Establishment will be weakened. The Church Defence Association had better accept the sage advice of the *Times*, and let things alone: against external foes it has been impotent. Against internal enemies it will be mischievous. In any case, we think, it serves the cause which it was instituted to put down.

### PROFESSOR TYNDALL ON THE UNION OF THOUGHT AND FAITH.

THE meeting of the British Association at Belfast was opened by Dr. Tyndall with an inaugural address, which is amongst the utterances that seem to mark an era in the relations of science and religion. In saying this we must not be for a moment supposed to express any agreement with cosmological theories which were rather hinted than expressly propounded. We refer rather to the frank, emphatic, and full recognition of the immortal vitality of religion, which formed so striking a feature of the President's peroration. Nor was this recognition the merely complimentary formality to which we are so much accustomed when rationalistic science has to address believing rank and fashion. We should be deaf and blind to all the characteristics which usually connote a moral earnestness underlying intellectual fervour, if we could read the touching description given of "the human mind, with the yearning of a pilgrim for his distant home turning to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith," without feeling, as we read, that the recognition here accorded to religion is heartfelt and genuine. True, the words are vague. But on such an occasion far better is the vagueness consistent with honest emotion, than the hollow utterance of expected and conventional phraseology, which under a familiar sound hides a nullity of meaning. We do not deceive ourselves. We do not reckon the new President of the British Association among the defenders of our own faith. But the great questions pending between science and religion can never be practically settled, unless some common ground can be attained which each side may regard as involving its own fundamental and germinal principles. To demand that this common ground shall manifestly embrace as a foregone conclusion the religious faith of this or that Church, or indeed of Catholic Christianity, amounts unfortunately, in the present condition of this great question, to a denial that any common ground is at all possible. On the other hand, any assumption on the part of science that the atomic theory gives an ultimate explanation of the universe, or even the last step possible to the speculative intellect inspired by sympathetic emotion, carries with it necessarily an absolute exclusion of any possible basis for reasonable religion. Such an assumption not only denies revelation by excluding God, but it makes all the most spiritual



aspirations of the noblest heathen philosophers a tissue of vain conceits.

But notwithstanding the startling nature of some indefinite ideas shadowed forth by Dr. Tyndall, and with all sympathy for the alarm they have excited in many quarters, we do not understand the speaker to have made any such assumption. Very far from it. "The whole process of evolution," he said, "is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this power out." For "power" substitute the Ineffable Name representing to the heart, rather than to the intellect, the supreme object of worship, and we reach a common ground, which, though it includes no definite creed, is yet the common foundation of all creeds worthy the name of religion. Nor need we take exception to what is said concerning the inscrutable nature of that power. If indeed the president meant that, because of the impenetrable mystery of God, we can have no possible concern with His being, no apprehension of His will, no opportunity for loving obedience or faith, this would certainly be fatal, so far as Dr. Tyndall represents the attitude of science, to any adjustment between its claims and those of religion. But we do not understand him to mean this. Indeed such an interpretation would amount to a gratuitous charge of self-contradiction. For not only, as we have seen, does he speak of religion as indestructible, but he sets forth the Supreme Power as the object of "a deep feeling, which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world." He deprecates any derision of even irrational superstitions which have touched the affections of mankind. He speaks of such derision as "affecting accidents of form merely, and failing to touch the immovable basis of the religious sentiment in the emotional nature of man." "To yield this sentiment reasonable satisfaction," he adds, "is the problem of problems at the present hour." By his reference to Job, Dr. Tyndall reminds us of what all Christians readily acknowledge, that the Bible everywhere speaks of the infinite nature of God as a mystery impenetrable by man. We ought not to quarrel, therefore, with scientific philosophers who, in a different dialect, assure us of the same thing. And the fact that notwithstanding this indisputable truth, or truism, one of the most fearless physical speculators of the day insists emphatically on the need inherent in humanity for religion, faith, and worship, is to our minds, if a faint, at least a hopeful, sign of some future end to the distractions of controversy and doubt.

On the other hand, the President of the British Association makes some demands on behalf of science, in regard to which demands past experience should go far to assuage our fears. To understand those claims it may be well to cast a brief glance over the argument of an address which conspicuously possesses two of the highest characteristics of oratorical art—unity of conception, and logical movement towards a definite end. Beginning with a description of the inherent impulse leading man to speculate on the sources of natural phenomena, the speaker intimated, that for the satisfaction of this impulse no conclusions would ultimately suffice which created any schism in human nature, or a discord between emotion and knowledge. As the most pronounced illustration at the present time of the human impulse that formed his theme, he took the subject of the origin of species and the development of organic life. He explained the meaning of natural selection, and urged that it gave a reasonable account of considerable varieties in animal forms. He then adduced the doctrine of the conservation of force, and stated that "the vegetable world, through drawing almost all its nutriment from invisible resources, was proved incompetent to generate anew either matter or force." He added that the animal world was equally uncreative. "The activity of each animal as a whole was proved to be the transferred activities of its molecules." He enlarged this theory to comprehend the phenomena of instinct. He treated these as the inheritance of molecular activities gradually modified through a succession of generations. He argued that the capacities of the human brain must necessarily be treated on the same principle; and he urged finally that all such generalisations pointed to a theory of the world requiring no isolated acts of instantaneous creation; but finding the manifestations of one eternal and inscrutable power always and everywhere present in the properties of matter. With such theories we do not now deal, but only with Dr. Tyndall's demand that in the search for the proof or disproof of such theories, religious sentiment shall stand out of the way, leaving free and unfettered scope to

scientific observation and induction. Any solution which apparently gratified the emotions, but contradicted established knowledge, could not long satisfy that humanity in its entirety which is the subject of the scientific impulse. Now, so long as we are not asked to accept any theories without full and adequate proof, we do not see that there can be any objection to Dr. Tyndall's demand. Our experience of the astronomical and geological controversies for a long time supposed to threaten the life of religion, sufficiently illustrates the mistakes that may be made in identifying the cause of spiritual aspirations with the conclusions of imperfect knowledge. And even now the deep shadow of Materialism which threatened to blight our holiest affections and our dearest hopes seems suddenly to melt away in strange and unexpected light. A Tyndall echoes the acknowledgment of a Huxley that matter itself is a divine mystery, limiting, only to make apparent, the power of an endless life. And the President of the British Association concludes his address by affirming, "in opposition to all the restrictions of materialism," that the endeavour "to give unity to thought and faith offers a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man."

#### THE LORDS' COMMISSION AND CHURCH PATRONAGE.

After making the statement given in our last number, the Bishop of Exeter was further examined as to the abuses of Church Patronage, and avowed his conviction that there were persons who got livings in consequence of the practice of sale, whom private patrons, as a general rule, would never put in, and he thought parishioners might have the power to object, but that the objection should not have the force of veto. "I would require," he said, "the objections to be stated before a court which should judge whether or not they were valid." He acknowledged that this might be a hindrance to a person obtaining a benefice anywhere, but thought that an average man would get over the difficulty in a couple of years, but that—and these were his last words—"the Church generally would gain it very greatly."

Lord CAMOYS—a Roman Catholic nobleman—was next called, and gave evidence as to the operation of the statute which incapacitates Roman Catholic patrons from presenting. He objected to such exclusive disability, and stated that he had prepared a clause for insertion in a bill which would provide that in future no Roman Catholic should be disabled to present. He gave evidence, also, to the effect that if the right of selling next presentations were taken away universally from all parties it would destroy the value of an advowson in the hands of a Roman Catholic. The Roman Catholic patrons now sold the next presentation. He asked that they should be relieved of their present disability.

Lord OVERSTONE next gave an illustration of the abuse of the present system as follows:

Since the last meeting of the committee I have received an application, which I will venture to put in, for the contributing of money for a purpose which raised in my mind very great doubts whether it was not legally simoniacal. I will only add that it comes from a party of the highest respectability, and of the purest and most correct intentions. It is as follows:—"This district contains 36,000 inhabitants, entirely of the lower and middle classes, with no wealthy residents whatever. The church, which holds 2,000, has for years had only as many hundreds. The present vicar has spent the last twenty years in intemperance and utter neglect of his duties, for which he was suspended by the late bishop, and he is now willing to resign all his claims should 1,000*l.* be invested for the benefit of his excellent wife and his children, now wholly unprovided for in the case of his death. Such an arrangement will enable a fresh appointment to be made."

Mr. SIMON DUNNING, who stated that he had been acting as secretary to various bishops for a long time, succeeded this witness. He gave general evidence that the law of simony is "very frequently" evaded, and especially a striking history of a vicarage in the diocese of Winchester to show how effectually law is evaded. He thought that if the sale of next presentations was abolished, there would be a considerable increase in the sale of advowsons, and that the abolition of such sale would be beneficial, "unless," he said, "you could devise some means by which these very improper and simoniacal transactions could be put a stop to." He suggested that registers of sales should be kept, and that bishops should have more power of refusing to present in case of age and infirmity, and that the whole present system created "public scandal." At the same time, in common with the other witnesses,

he thought private patronage was very beneficial. He objected to donatives and to bonds of resignation. He gave this evidence:—

In regard to the case that was brought before us just now by that paper which Lord Overstone put in, and which, I think, you heard read, that proposal would be simoniacal?

That would be simoniacal.

Does it appear to you to be morally objectionable?

I think so; it is illegal.

That is just the distinction which I want to draw; there is no doubt, apparently, that it is illegal, but I want to know whether in addition to being illegal, you see anything morally objectionable in the proposal contained in that paper?

No.

Are you acquainted with the case which was brought before the committee in that paper?

I am.

Can you state any circumstances connected with it which you think will elucidate the case?

Yes; the incumbent has been absent for a considerable time; he is constantly threatening to return to his living; he is very intemperate, and he is only kept away by an annual or quarterly payment out of the curate's stipend; the curate receives so much, and he has to pay over to this man so much to keep him quiet. I am speaking of what was the fact during the time of Bishop Wilberforce; I have nothing to do with the bishopric of Winchester now.

Lord Overstone: Is the living under sequestration?

No; the living is not under sequestration; the incumbent is not suspended. There were proceedings taken by Bishop Sumner, and, I think, proceedings by Bishop Wilberforce; there were always difficulties about the proof, although everybody in the parish knew it. He is induced to keep away by a payment of a sum of money.

Earl Harrowby: With a larger allowance made to the curate for the purpose of enabling him to make that payment?

Yes, it is got together by the people in some way or other.

Chairman: And this is done really with the acquiescence of the bishop, because he knows he cannot convict the man?

Yes; the bishop is in difficulty, and is glad to sanction the wrong, in order that a right may be done.

Mr. ROBERT FAW, a solicitor largely engaged in ecclesiastical matters, who stated that he believed he acted for more Roman Catholics than any other solicitor in town, was next examined. This witness did not object to sales, but suggested that the proceeds of the sales should always be devoted to Church purposes, such as the discharge of a debt on the church, or the augmentation of a benefice. He advocated also the sale of certain livings in the patronage of sees, in order that they might be augmented in value. He did not object to the incidence of the present system upon curates. He was asked by the chairman—

A suggestion has been made more than once that seniority should be an element in promotion, and it has been suggested that patrons both public and private should be required to take seniority into consideration in their appointments; what is your opinion on that?

I think it would be a great disaster to the parish over which the man was appointed. Long service is one thing; good service seems to me to be the thing to be looked at in the selection. A man who has long been a curate has so long filled a subordinate position that he almost becomes disqualified for the commanding and directing position of a great parish. Of course there are objections on the other side, but length of service I hold to be no means a conclusive recommendation.

Do you think that as a rule a man who has been a long time a curate in a parish should have a moral right on a vacancy to the position of incumbent in that parish?

Quite the contrary. I think that fresh blood is a good thing, and the man who has been so long there is by no means the best person to be the next rector.

The following curious evidence was next given concerning the difficulty of getting clergymen to understand the nature of simony:—

Practically, you have had considerable difficulty in getting clergymen to understand the stringent character of the oath against simony, have you not?

Undoubtedly, even in the case of men of undoubted piety, and more particularly in the case of the oath, it is quite remarkable how how dense they were in seeing what its tenor was; and I remember my father constantly dwelling on the same point; that he had to read it over to them; these were men of undoubted piety, and yet they could not see that what they desired to do was against the oath. Hence one's objections to the oath. It is bad for the over-scrupulous man, to whom it is a snare; and the unscrupulous man swallows it wholesale.

And, *mutatis mutandis*, that applies to the declaration?

Yes, though men take a declaration with far less hesitation than they do an oath.

Have you not found that the minds even of pious men were confused between the moral offence and the legal offence?

Yes.



They will say, "I don't see anything wrong in this transaction morally; it is not Scriptural simony?"

Yes.

And that confusion between the moral offence and the legal offence is a snare to tender consciences, and a means of evasion to those who are not scrupulous?

Yes.

This witness suggested that when a patron appointed he should give his reasons for making the appointment, but he objected to giving the parishioners power of objection. The important question was afterwards raised how the many proposed restrictions on the sale of benefices affected the rights of property. Mr. Few gave the following evidence upon this point—

Many restrictions upon the appointment of presentees have been suggested in this committee, and many of them are approved by yourself. Have you considered, if all those suggestions were adopted, how far they would trench seriously upon their right of property, which are vested in patrons?

No doubt they would trench to an essential degree upon those rights.

Have you any suggestion as to how that difficulty could be met?

I do not think that they so far trench upon their rights as to give them any claim to compensation; for this reason, you only want a qualified party to be inducted, and you cannot find fault with that.

If you admit that these qualifications and restrictions trench upon the rights of property, how do you reconcile that with the statement that they do not afford a claim to compensation?

We have those circumstances every day in many walks of life. I think it is to the public convenience to interfere with it, and I do not think that it is an appreciable depreciation.

Is it not the established principle in all our legislation that where, for public advantage, you trench upon the rights of private property, so far they are capable of compensation?

Certainly. I do not think that this would be such a depreciation as would be capable of any substantial compensation. I may be wrong, but I do not think so.

It is either an injury to the rights of property, or it is not; I understand you to admit that it does trench upon the rights of property which are capable of compensation. How do you reconcile with that the statement that it does not afford a claim to compensation?

Because I do not consider next turns as marketable things, although in practice they have been so, particularly if you give a power of presentation with early possession, you then give such an advantage that it more than counterbalances the objections as to requiring qualifications in the presentations.

My question is this, not with regard to one particular suggestion, but generally with regard to all the suggestions that have been before us to-day, whether they have not the general character of interfering with the rights of property, and whether they can be resorted to without seriously taking into consideration the question of compensation; I only wished to have your opinion on the point.

I think, taking my proposition as a whole (and I only give it as a whole), the advantage more than counterbalances the disadvantage.

Are you not setting off a benefit given to one class of dealers in these things against a disadvantage imposed upon another class?

I feel satisfied that such an arrangement as I have suggested would be of immense advantage to the Church, of immense advantage to the clergy, increase the funds, and do more than anything else to meet the case.

Duke of Marlborough: I suppose, in your view, the next presentation would never be sold, except by a person anxious to benefit the living?

Yes.

Lord Selborne: It might be very beneficial to the Church, but do you think it should not be the subject of compensation to the patrons, whose rights of property were curtailed?

No doubt, in one aspect of the question, they would be entitled to compensation.

The Rev. Lord SYDNEY GODOLPHIN OSBORNE was the next witness, being called because of the interest he has taken in this question. This witness first gave some striking illustrations of the abuse of the present system, but of so lengthy a character that our space prevents us from quoting them. With regard to the clerical agents, he subsequently said,—

I was about to ask you whether it is not the case that one of the trade circulars of this person contains a list of forty-two advowsons, eighty presentations, and 109 exchanges, which are passing through his hands?

Yes. I think that was one which I gave your lordship originally; there is one on the table which I see has 182 of them. Perhaps your lordship will allow me to state, now it is before me (for I think it is of importance), that I believe I gave to you a copy of this Gazette of a considerably older date. This which I have before me is for this very last month of April. Now, I have no hesitation in saying that I have a very great doubt whether a very large proportion of these advertised benefices are real. I believe them to be false. I think a careful analysis of these modern Gazettes that I produce with the older date, that your lordship possesses,

would prove that the same advertisement had occurred again and again for numbers of years without intermission; that could hardly be the case if there was a great amount of sale through this paper. It has struck me forcibly in going through it; but there certainly has been, as I have shown in the analysis of it, a change of tone in the nature of the advertisements, and what we, as Churchmen, should certainly prefer, rather a better tone as far as it goes; but I should be very sorry to be supposed to say that I believe these whole 182 pieces of preferment were to be had on the 23rd of April, although they appear here. I think a large number are put forward to attract agents and persons who wish to buy livings, and possibly when you came to look into it, it would be found that they were far more limited. Still we have the scandal of the large number as against the Church perpetually put in faces.

To modify the abuses of the system, this witness suggested a system of registration, prohibition of advertising, declarations before magistrates, and that all details of every transaction should be registered in the office of the registrar of the diocese. He further said—

Certainly I believe those sales will be carried on. I believe we are powerless at present to prevent them; but I think they can be so hedged in by a certain amount of safeguards that it might be made very difficult indeed to do anything like the same amount of that of which we complain as existing at present. To make a perfect law against these agents is impossible.

Next the following opinions were elicited:—

Lord Selborne: I think I understood you to imply, if you did not say, that, personally, you would prefer that all such traffic should be entirely abolished?

All purchase? Well, if you ask me, looking at my own opinion of what a Christian minister and a clergyman ought to be, and what ordination is, and preparation for ordination, especially in the present day, I honestly confess that I find it difficult to defend the sale of advowsons or presentations; but I cannot deny that although Christian feeling revolts against it, when I look at it as a means of supply to the Church I cannot conceive myself that the patronage of the Church generally could be placed in much better hands than it is at present, if its performance was sufficiently guarded from abuse in the way in which I and others have been suggesting. I could wish of course that we got back in some measure to the former idea, although we could not get to the working of it, of every clergyman being a missionary in his parish; but when the parish is circumscribed by parochial bounds, and the whole nature of things is so altered, it is in vain to look for this. If no advowsons were sold, I do not see exactly how many a young and deserving man would get into any preferment at all; he would live and die a curate.

Lord Overstone: Do I correctly understand your lordship's opinion to be, that looking at the present state of the law in this country as regards admission to livings, you think that upon the whole you would hesitate in recommending a restriction of the sale of presentations or advowsons, and that you think the scandals existing can to a very great extent be removed by restrictive measures such as your lordship has suggested?

I do. I believe that really the great aim, and the only one likely to be successful, is to hedge in the present system with restrictions in every shape, that shall make it as little repulsive to us in a religious point of view as possible.

Regarding any increase in the sale of livings, this witness, in the course of his evidence, said:—

I have not known any now for these last few years, excepting the one which I have quoted; really I have heard of no scandalous case. I think there may be, perhaps, more of purchase, for this simple reason, that I think there are a great many persons now educated for the Church of a class formerly not educated for it, and whose connections would not have any chance of getting them Church preferment, except by purchase. When the Church was chiefly filled from families of property or friends of persons of large property, and when education was very different and far more expensive than now, you had a different class of clergymen, and probably you had a less sale of livings, but now you have a very large class educated at grammar schools passing to the universities to become clergymen, many most excellent men, as to whom I cannot see how they would get preferment at all unless by purchase; and possibly this may have caused rather more of purchase of late years than formerly; but I should not say that what I call iniquitous purchase is really increasing.

Mr. A. J. DAY, of the firm of Day and Hassard, solicitors and secretaries to bishops, gave, after this, some general evidence and suggestions; and was followed by the Bishop Suffragan of NOTTINGHAM, who stated the course adopted by the Committee of the Lower House of Convocation on the subject, and made various suggestions in the same direction. He opposed the removal of the Roman Catholic disabilities. He thought that the laity should have "some veto—that they should have some power of challenging any person appointed to be set over them as clergymen."

Mr. J. K. ASTON, secretary to Queen Anne's Bounty Board, gave evidence as to the operations

of that board and as to the value of Church property. He estimated the present value of next presentations in lay patronage at 17,000,000. He then gave a statement, compiled from the "Clergy List," of the value of benefices, but considered that the figures should be considerably increased—"at least ten per cent. yearly." This witness suggested that next presentations should be sold, but that advowsons should not be.

The appendix to this evidence contains a tabular statement of livings offered for sale through the *Ecclesiastical Gazette*, in January, 1872, January, 1873, and January, 1874, and the following estimate presented by Mr. Aston:—

Approximate Statement as to the Yearly Value and Nature of the Patronage of all Benefices in England and Wales.

	Sole Patronage.	Alternate			
		With the Crown.	With Bishops, Deans, and Chapters, and other Clerical Patrons.	With the Lord Chancellor, Companies, Parishioners, &c.	With Private Patrons.
The Crown.....	50,174	...	50,650	130	1,623
The Prince of Wales .....	6,668	...	...	...	533
The Lord Chancellor .....	188,854	...	2,679	1,591	8,251
The Duchy of Lancaster .....	15,828	...	...	...	100
Archbishops and Bishops .....	634,108	50,015	10,580	5,638	8,754
Deans and Chapters .....	221,217	557	12,004	2,065	759
Archdeacons .....	12,788	...	...	...	...
Eton College .....	11,859	...	888	...	...
Winchester College.....	4,891	...	...	...	...
Oxford University and Cambridge University .....	277,906	130	3,013	900	1,538
Companies, Societies, Hospitals, Trustees, &c. .....	196,673	...	1,016	1,566	1,581
Rectors, &c.: Rectories being in Public Patronage .....	134,077	...	...	...	...
Public Patronage ..	1,744,486	50,703	50,918	12,880	18,139

#### RESULT.

	£	£
Public Patronage—Sole .....	1,744,486	
Alternate (a moiety of) .....	51,390	
Private Patronage—Sole .....	1,822,059	1,822,806
Alternate (a moiety of) .....	11,167	
Aggregate .....		3,719,081

The above return relates to benefices. It is exclusive of the value of bishoprics and other dignities, and has been compiled from the "Clergy List."

#### CHURCH DEFENCE MEETINGS.

At the annual meeting of the Worcestershire Church Defence Association, held at Worcester on Thursday, Lord Lyttelton was in the chair, and among those on the platform were Lord Hampton, the Dean of Worcester (Hon. Mr. Yorke), Sir E. A. H. Lechmere, &c.

The CHAIRMAN, in the course of his opening address, alluded to the passing of the Archbishop of Canterbury's Bill for the regulation of public worship, and enforced the necessity of obedience to the law. The operation of the archbishop's new Act, he said, had been happily postponed. Objections had been made to the law as affecting religious ceremonies that the law was more the effect of judicial decisions than of actual statute law, and certain clergymen said they therefore were not bound to obey it. As a Churchman, he was not prepared to justify such a proceeding; but he felt great confidence in the soundness and vitality of the Church of England, and believed it would pass through the ordeal of such troubles as they were now assembled to speak of. The Church of England was so strong that no such temporary struggle could injure her. The Church might be compared to a tree whose substance was in itself, though it might cast off its leaves, and it was rooted in the affections of the people. He believed that on this ground they would sustain the principles of the Established Church, while storms might pass over it; that the ship of the Church was anchored in the affections of the people, and beyond the power of the huge monster of the deep—(cheers)—though the winds might blow around it, and the surface of the water might for a time give it the appearance of being in danger. (Applause.)

Lord HAMPTON (late Sir J. Pakington) moved the first resolution as follows:—

That in view of existing circumstances, it is desirable that all classes of Churchmen should combine together to uphold the honour and defend the just interests of the Church of England as by law established.

Referring to the disestablishment of the Irish Church, which he spoke of as that extraordinary and most unfortunate measure, he said he believed that the passing of that measure was the origin of the cry against the Church of England. In that land of civil and religious freedom there were a great variety of opinions, and no rational man could shut his eyes to the fact that there had been for a long time a party in the country very much opposed to the Church of England, and that party had been encouraged by the wanton destruction of the Church of Ireland to use their efforts for the disestablishment and disendowment of the Church of England also. (Hear, hear.) Mr. Hastings had at their meeting last year forcibly pointed out the evils that would follow if the Church of England should, like



that of Ireland, be disestablished and spoiled. Lord Hampton was one of those who shared the apprehensions of danger to the Church which were created by the cause he had referred to, but he was thankful to say he thought now the danger was at an end. That danger had proceeded from the operations of the Liberation Society and Mr. Miall. He believed the Church was never stronger in the hearts of the great body of the people than it was at the present moment, and he would for a moment here refer to the events of the late extraordinary session of Parliament. Lord Lyttelton had said that the bishops of the Church of England had been reluctant parties to the introduction of the Worship Regulation Bill of the Archbishop of Canterbury. As far as the public know the bishops came forward without a dissentient voice. They were led by an archbishop of the Church, and the archbishop, with a moderation and firmness which were beyond all praise, and in deference to the complaints of the laity, decided on the course which legislation should take in order to correct those eccentricities which a small section of the clergy of the Church of England had manifested. (Hear, hear.) He would ask them to consider what was the impression created in the public mind by the men on whom the bill of the Archbishop of Canterbury was intended to operate. The bill so introduced in the House of Lords was opposed by a few noble lords whose opinions and conduct were entitled to the highest respect. The second reading was carried by such an overwhelming majority that the opponents of the measure did not venture to take a division on the third reading. In the House of Commons the opposition to the bill was led by Mr. Gladstone; they knew the result of that opposition. These were very remarkable circumstances, and he had been told by many eminent members of the House of Commons that never before had they seen the House of Commons so determined on any subject as they were that that bill should pass into law. (Applause.) The opinion of his informant was that if a division had been taken in the House of Commons there were not less than 600 men in that House who were determined that the bill should pass. (Hear, hear.) What was the inference which they as Churchmen might draw from the manner in which that measure had been passed? Looking at it in a broad light, he said that Parliament had by an overwhelming majority taken the opportunity to declare that neither by the efforts of the Liberation Society nor by the insidious attempts of those within the Church should the integrity and efficiency of the Protestant Church of England be impaired. (Loud applause.) He said emphatically "the Protestant Church of England," because he held that that was the test word. (Hear, hear.) He might be asked after this, where then, according to the light in which he now spoke, was the danger. If he did not think there was danger he should not be there that day. But he wished to speak with sincere respect of what he called the High Church party. He was not fond of party features in Church matters, but parties there were and ever had been. He believed there were as good Protestants among High Churchmen as in any other section. He yielded to no man in respect for the real Roman Catholic. Roman Catholics were entitled to every respect for the fortitude and dignity with which they had endured long privation. But he could not say that he had the same feeling of respect for those who were called Ritualists, whom he could only describe as amphibious Christians. (Laughter.) They were not Dissenters, they were not Protestants, and he could not describe them better than by calling them amphibious Christians. What was this Ritualistic movement? They had heard it described by the Prime Minister in the House of Commons not long ago. It was certainly something which the laity of the Church of England would not have; and they, the laity of the Church, did feel aggrieved when they saw ministers of the Protestant Church dressing themselves up as Roman Catholic priests with stoles, and short surplices, and black petticoats. ("Hear," and laughter.) These meant either something or nothing. If they meant nothing, the Church of England ought not to be so aggrieved by their introduction. If they meant something, it meant an approach little by little to those Romish ceremonies and doctrines against which the Protestant Church had protested so long. Then it was a fact that many professing to be members of the Church of England repudiated the word "Protestant," and he mentioned that a relation of his, not long ago, attended a church in which Ritualism prevailed, and in which the curate, in hearing the children their Catechism, told them they were not Protestants, but Catholics. Then the children had to draw the nice distinction between Catholics and Roman Catholics. A clergyman who did this was little fit to call himself a member of the Church of England. He looked for important effects to flow indirectly from the Act of the Archbishop of Canterbury rather than for direct results. In conclusion, he expressed his belief that the best and most efficient defence of the Church was to be found in the presence in every parish of a sound, right-minded clergyman, doing his duty without resorting to any excess of dress or ritual, content honestly, actively, zealously, and piously to perform the sacred duties of his office. (Applause.)

Lord LYTTLTON explained that when he referred to the votes of the bishops on the Archbishop's Bill he did so for the purpose of strengthening what Lord Hampton had said about the feelings of the people out of Parliament. He believed that Par-

liament would not have been so decided in what it had done but for the decided feeling outside.

The Mayor of WORCESTER, Mr. Goldingham, seconded the resolution, which with those that followed were carried unanimously.

The Dean of WORCESTER moved a resolution appointing Lord Lyttelton as Chairman of the Local Defence Society.

Sir EDMUND LECHMERE, in seconding it, said he believed the number of clergy who were acting in direct contravention of the usages of the Church of England were numerically not so large as was supposed. He believed the bill of the Archbishop of Canterbury would tend to restore primitive practices, and have attention called to the rubrics and canons of the Church. While he deprecated practices which were illegal, he reminded Lord Hampton that the "black petticoat" which he condemned was nothing more than the old capoch. He did not want to see too much of the capoch—(Hear, hear)—and we loved the old English surplice, and there was an idea that a short surplice was in some respects superior to a long one. (Hear, hear.) He believed the Liberation Society still contemplated an attack on the Church.

Mr. G. W. HASTINGS expressed himself as favourable to the disestablishment of the Irish Church, which he thought would tend very much to preserve the English Church Establishment.

Relative to the above meeting, an esteemed correspondent says the proceedings have been very imperfectly reported. If the speeches had been given in full, he thinks they might have formed an excellent publication for the Liberation Society. Our correspondent goes on to say—

The new dean broadly proclaimed that this society had been chiefly instrumental in bringing about the Conservative reaction of the last election, and thereby leading to his promotion to the deanery—while Lord Lyttelton sat in the chair, the "victim," as Gladstone said, of the same reaction. Every speaker attacked the preceding one—Sir Edmund Lechmere and Canon Barry repudiated Lord Hampton's attack on the "petticoats" of the "amphibious" Churchmen, and Canon Barry specially spoke of the pair with which he had heard Lord Hampton refer in such contemptuous language to earnest and devoted clergymen. Then Mr. Hastings repudiated Lord Hampton's views about the Irish disestablishment, and further, Mr. T. G. Curtler, a county magistrate, formerly vice-chairman of the Quarter Sessions, a decided Churchman, and leader of the Conservative party, said that he had formerly coincided fully in Lord Hampton's views about the Irish Church, and looked upon the disestablishment as a revolutionary measure, that would lead to a like measure in England; but the revelations since made of the corruptions and abuses of that Church showed that it was maintained chiefly for the aggrandisement of certain families, and he was glad that it was disestablished, and now looked on that measure with entire satisfaction. He then alluded to a speech made by Mr. Hill, M.P., in presiding at a meeting to promote disestablishment more than a year since, in which the hon. member maintained that the Establishment principle had failed in securing the objects for which it was instituted, and in proof he said he was prepared to point out in the immediate neighbourhood to churches in ruins, and to people little better than heathens. Mr. Curtler said that Mr. Hill was right in that statement, that he could mention near to Worcester eleven parishes without a resident clergyman, because there were no houses for them to live in, and that the people only saw the clergyman for two hours on a Sunday. He considered that an abuse which required reform, and also he objected to large sums of money being squandered on one fine building which was of no use to the people, and a large stipend being given to a number of clergymen who did no work—his allusion being to the Cathedral. Mr. Curtler's speech came at the end of the meeting, and is not reported in any of the papers; and the dean's address is left out of the Tory paper, the *Journal*. A more ludicrous scene of feebleness and disunion, it is impossible to imagine, and one cannot but feel that if we but give them rope enough, they will hang themselves without help. From this you will gather something as to the kind of feeling that is pervading the Church party in this district.

The *Times*, commenting on two speeches recently delivered by Lord Lyttelton and Lord Hampton, asks what is a "Church Defence Association"? When George III. heard of Bishop Watson's "Apology for the Bible," he exclaimed, very naturally, that he did not know the Bible wanted an apology. Somehow "Church" and "Defence" are incongruous ideas and do not fit. A religious system may be left to speak and act for itself. So far are either of the noble and distinguished defenders of the Church in Worcestershire from throwing light on the difficulty before us that they even seem to aggravate it. Church "Defence" is really a misnomer, as, indeed, both the speakers plainly confess. The Church is necessarily aggressive, in the sense that it only exists in doing its work, and may be said to have no existence when it is doing nothing. The concoctors of these Defence Associations seem to have it in their heads that the world is advancing against the Church, which is sure to prosper if only the people, or the State, will be so good as to drive the wicked world away, or, what is better, compel the world to tolerate and maintain the Church. If that is all the Church has to trust to, it may as well give up the game. What is the real question—the only question—suggested by the cry that "The Church is in danger"? It is whether there is a sufficient number of persons sufficiently impressed with the truths they preach, and sufficiently qualified to do the work of the Christian ministry. The Church of England will always get just as many souls as it wants to get and tries to get, and no more. If it cares only for its position, titles, and reversions, no ingenious line of

"defence" will do more than procure an empty show of heads and names, good for lists and parades, but for nothing more. Lord Hampton says as much; though, as that is his deliberate conclusion, the *Times* cannot quite see why he should have given his countenance to a demonstration meaning something very different.

Mr. Baillie Cochrane, M.P., in addressing his constituents in the Isle of Wight on Wednesday, said:—"I question whether the Church was ever more powerful than it is at present. If we wish to know what the Church was in the last century we must turn to Macaulay and other historians. It was when the Church in discipline and spirit was at its lowest ebb that Wesley arose—a deep and earnest nature, who found a want and supplied it. So this great Wesleyan body took root in this land, and spread into other lands, leading to that emulation on the part of the Establishment the results of which may be seen in every city and every parish, not only in new and beautiful churches, but in the old churches rendered worthier of their noble object. I do not think that any one will question this revival of religious earnestness. I remember when in the House of Commons one whose memory will ever be dear to all who knew him—Augustus Stafford—said, 'Catholicism built your Cathedrals, and Protestantism put the spikes round them.' This age has seen the spikes removed and all cathedrals thrown open. We appreciate more fully the idea conveyed by the 'beauty of holiness.' We feel that the refinements and gracefulness of life may not unfitly be lavished on the temples in which we worship. All this is not inconsistent with the inner life of faith, rather it assists it. Luther insisted on the power of music in aid of devotion. Even in the Free Kirk of Scotland painted windows and organs are now to be found. This does not interfere with the simplicity of their worship, but it is the result of restored cultivation and extended education. But all this is very different from the introduction of novel ceremonies, which tend to disturb the minds of congregations who have unwillingly to participate in them. I love that form of worship which is perfect freedom; but in every Church there must be discipline and authority, and therefore I think you will agree with me in approving the course Mr. Disraeli took on the Religious Worship Bill. He has prevented a painful agitation during the recess, and an overwhelming majority of the House has proved the attachment of the country to the Establishment and their resolve to maintain it."

#### THE TITLE "REVEREND."

On this subject Mr. Edward Peacock, of Brigg, writes to the *Leeds Mercury*—"It is absolutely certain that in former days this title was given as a mark of honour to persons who were in no sense ministers of religion. For example, we find in the first volume of the 'Paston Letters,' last edition, p. 42, a letter from Margaret Paston to her husband, John, which begins 'Byth reverent and worshipful husbon.' The date of this letter is somewhat uncertain, but it must have been written in or about the year 1440. In 1454, on the 3rd of May, we find Thomas Denyes, a man who was at that time in prison, beginning a letter to John Paston thus:—'Right reverent and worshipfull Sir,' (p. 287), and in the same year Sir Thomas Horoya, writing to the before-mentioned John Paston, directs his letter—

To the worshipfull and reverent Sir, my good Maystir John Paston, in all goodly haste. (p. 312).

The same custom was followed even when ecclesiastics addressed laymen, for we find the Prior of Bromholm, in 1461, commencing a letter to John Paston in these words:—

Ful reverend and worshipful, after all dewe reverence and recommendation (p. 542).

Nor was the term reverend confined to men only, for in the above quoted collection there exists a letter from a person called Piers to Margaret Paston, which is directed, 'To myn right reverent and worchipphull Maisterez Paston be this delivered,' and the first words of which are, 'Right reverent and worchipphull Maisterez' (p. 533). The above quotations are a very small part of the numbers which might be quoted from this one volume. And that this use of the word 'reverend' was not by any means a peculiarity belonging to the Pastons and their correspondents is proved by the letter book of the old Yorkshire family of Plumpton. 'The Plumpton Correspondence,' edited by the late Thomas Stapleton, F.S.A., for the Camden Society, is probably in the hands of most of your Yorkshire readers who are addicted to antiquarian studies. They can hardly open the book without coming upon such passages as 'Right Worchipphull and Reverent Sir,' 'Right Reverent and my full Worchipphull Maister,' 'Reverend and my Right Trusty Good Master,' addressed to knights of the Plumpton family."

#### DEAN STANLEY ON "THE LETTER" AND "THE SPIRIT."

In a sermon of considerable length, preached on Sunday morning at Westminster Abbey, Dean Stanley noticed the impossibility, and, as he said in one place, the absurdity, of attempting to enforce a literal compliance with rubrics in public worship, of an adherence to the literal interpretation of the Bible, or of an exact imitation in every particular of the life of Christ on earth, and he concluded with a glowing tribute of admiration to Bishop



Thirlwall (whose successor was consecrated that morning at the abbey) as a prelate who had always maintained the due subordination of the letter to the spirit, and had given due importance to each not only in his ministrations, but in his treatment of the controversies of the day in his long series of episcopal charges. In reference to the Prayer-book rubrics, the dean said that while freely admitting that there must be some law in every Church, even in those with no fixed form of government, still all would become impossible and absurd if they were administered without elasticity to meet the changing circumstances of time and place. The latter would destroy the peace and kill the life even of the strongest Church, and in regard to our own Church the dean said that any one who attempted to enforce the rubrics all round would be mad, while any parish where they were all put in force would be torn to pieces. Under such a system hardly any worship could be proceeded with. The clergy, the congregation, and the choir would alike be brought to a standstill, if the rubrics were made an inflexible rule of worship. A spirit of common sense in the whole and a spirit of discrimination in particulars, the dean declared to be essential to make the rubrics bearable, and quoting the words of a primate of a past age, who said that "charity is above rubrics," Dr. Stanley added that he should be bold enough to say that without charity and common sense rubrics could not rule at all, for they form the atmosphere in which rubrics must live. After insisting on the necessity for an infusion of the spirit and the understanding into the use of the Prayer-book in all its parts, the dean went on to speak of the Bible, which must not be interpreted by the letter but by the spirit; in fact, he would write the words, "The letter killeth, but the spirit giveth life," at the beginning of every Bible as supplying the solution of all difficulties. How misleading, for instance, said the dean, and how unedifying, is the letter of many of the precepts in the Levitical law, and of many of the records of the battles and slaughters in the Books of Joshua, Judges, and Kings, and yet beneath the letter is a lesson of faith and wisdom though it be hard to find it. We must not, said the preacher, trouble ourselves with literal prosaic exactness about the sacred writings, but find the spirit which is breathed into them from end to end, for it is as a whole that the pre-eminent excellence of the Bible is seen and felt. More than half of the attacks on the Bible have been attacks on the letter; every defence has been and must be a defence of its spirit. Its letter has changed as it has passed through the hands of the generations of men; it is not the same in Greek as in Hebrew, or in English as in Greek, but the spirit makes itself felt above all forms, above the various readings, and above the hundred translations. So, also, the dean argued, as the actions and words of a man are not the man himself, neither are the words and actions and letters of the Bible the mind and spirit of God; but the spirit of the Bible is that which animates the whole. It is not the seen but the unseen—not the temporal, but the eternal. Having spoken of the life of Christ, and insisted on the importance of a general as opposed to a particular imitation of His example, the dean spoke, in conclusion, of the ex-Bishop of St. David's as of one who had combined in his thirty-four years' episcopate a recognition of the due importance of the letter as of the spirit. To-morrow, said the dean, will be consecrated a successor to him who, by general consent, is the ablest and most learned of all our bishops, and while leaving it to others to speak of his special gifts as a scholar, I will remark that in his ministrations we have seen that while knowing the letter perfectly, he was not ruled by it, while knowing each part he gave due weight to the whole. And, secondly, said Dr. Stanley, it is on a succession of ministers with such gifts as these—teachers of the spirit, not of the letter—that the future of the Church of England depends. We need all that zeal and enthusiasm can do; we need the eloquence that touches the heart and kindles the imagination; we need energy to organise and faith which can remove mountains, but the Church of England can only hold her place among the nations by the possession of men like Bishop Thirlwall, who place the spirit above the letter. If her portals become less wide, if her area is made less large, if her aspirations and her spirit are contracted, then be sure that the race of "able ministers of the New Testament" will cease, that the letter will prevail over the spirit, that ministers of death will supplant the ministers of life. In the earlier part of his sermon the dean briefly alluded to the materialistic controversies of the day, and avowed his belief that matter without something within it, that is, without what the apostle calls "spirit," would be dead; the flesh and bones would be a mere burden; the mountains, the sun, the moon, and the stars unintelligible without the spirit in man to admire and understand them.

#### CHURCH AND STATE ON THE CONTINENT.

The struggle with Ultramontanism is the absorbing topic in Germany. The Berlin *Provinzial Correspondenz* announces that ecclesiastical processions and pilgrimages will henceforth be subjected to strict supervision. Excesses have been committed which have provoked complaints not only of obstruction to the street traffic, but of insults to persons not connected with the Roman Catholic Church. The law of 1850, dispensing with the permission of the police for outdoor religious demonstrations, applies only to those conducted in the cus-

tomary manner which do not endanger public order. In other cases such permission is requisite, and will be granted only in the event of there being no fear of disturbance or inconvenience. The exhibition of flags and banners and other political emblems has also called forth a statement from the Berlin authorities that in all cases where these demonstrations are of an unpatriotic nature, or are likely to excite party passions or disturb the public peace, the police are entitled to require the immediate removal of such emblems.

An Anti-Ultramontane movement has sprung up among the inferior clergy of the province of Posen, which is said to be daily extending, and has naturally excited exultation in some quarters and uneasiness in others. Its object is to arrange a *modus vivendi* with the Prussian Government, and avoid constant conflict during the imprisonment of the archbishop. Time will show whether the movement possesses sufficient strength to pass beyond the Polish frontier into other provinces of the Prussian Kingdom; meanwhile the struggle between Church and State crops up, though with less violence, in other parts of Germany. The Hesse-Darmstadt Government has announced that connexion with the Mayence Catholic Union will henceforth be deemed incompatible with judicial appointments, and that functionaries who attach themselves to that society will be held guilty of breach of discipline and punished accordingly. The same regulation is to apply to teachers in public schools.

A Geneva despatch states that Father Hyacinthe has written a letter in which he says he gave in his resignation because he could not discuss questions with men who confounded Radicalism with Liberalism. He will remain in Geneva, continue to preach there and await the election of a bishop and synod—the only authorities he recognizes. He adds that he does not wish to create a new Church, but to introduce reforms in the ancient Church.

Mr. Gladstone, in a letter to the *Guardian*, says that some of the words used by him in one of the debates on the Public Worship Regulation Bill had been supposed to imply that he thought himself to have reason to complain of ingratitude on the part of the clergy. No sentiment, he says, could be further from his mind.

CONSECRATION OF BISHOPS.—On Monday, which was the feast of St. Bartholomew, the Ven. W. Basil Jones, D.D., late Archdeacon of York, was consecrated Bishop of St. David's, and the Rev. Edward Steere, D.D., Bishop of Central Africa, in Westminster Abbey. The Bishops of London and Bath and Wells officiated, the sermon being preached by Dr. Goulburn, Dean of Norwich.

ARCHBISHOP MANNING ON PILGRIMAGE.—Archbishop Manning preached in the Pro-Cathedral at Kennington on Sunday evening on the subject of the approaching pilgrimage to Pontigny. He said that the world outside seemed curious to know why the Catholics of England were about to visit Pontigny, where the body of St. Edmund, Archbishop of Canterbury, still remains enshrined. In order to answer that question it would be well to say, first of all, that "God is great in His saints," and that in the preservation of St. Edmund's body for 600 years in that venerable abbey none can fail to see the hand of God. But there was a special reason for thanking God for the manifestation of His power and grace in St. Edmund, because that prelate, though not actually martyred on behalf of the liberties of the Church like St. Thomas à Becket, had died in the sacred cause of freedom. The archbishop then gave a brief sketch of St. Edmund's life, and drew a parallel between the saint and three other Archbishops of Canterbury—Anselm, Becket, and Stephen Langton—each of whom, though deserted, or almost deserted, by their timid and cowardly suffragans, stood up not only for the rights of the Church, but also, in the main, for the political liberties of Englishmen, holding fast to the Pope as the Vicar of Christ, and thus delaying by centuries that unhappy merging of the Church in the State which came about under Henry VIII. The world had now grown cold in its belief of the Christian faith, and it was sneeringly said that "the Christian Powers of Europe were things of the past." Perhaps it might even be so; but that would be only a stronger reason than ever for showing the world at large that, in spite of penal laws and persecutions, the true faith still lived in the breasts of English Catholics, and for asserting by their pilgrimage to Pontigny their adherence to the principles for which four out of the successive holders of the see of Canterbury had borne deprivation, exile, and death. They would go forth, however, not merely to testify their faith in these principles, but also to beg, at the side of the shrine where his body lies, the prayers of St. Edmund on behalf of England and of the Christian world, that the former may find her way back to the true faith and centre of unity, and that the latter may be spared from those wars and commotions which of late have threatened to break up and disintegrate society itself.

Official reports state that 250,000 pounds of opium are annually imported into the United States—ten times as large a quantity as the imports of ten years ago. Barely a third of the amount is used for medicinal purposes; the rest is consumed by opium-smokers. It is, of course, to be remembered that there are many thousands of Chinese in America.

#### Religious and Denominational News.

The Rev. E. Evans, of Haverfordwest College, was on Sunday last inducted to the pastorate of the Baptist Church, Holywell, Flint, and ordained to the work of the Christian ministry. The Rev. Professor Davies, D.D., of Haverfordwest, delivered the charge; and the Rev. J. Jones, of Llanelli, preached the sermon to the people.

The venerable DAVID WILLIAMS, of Llanwrlyd, Brecknockshire, Congregational minister, died on Thursday last, in his 96th year, and is to be buried this day (Wednesday). He commenced his ministry in the latter part of the last century; and for three-quarters of a century has been absent from his Lord's-day duties very few times. He was in London in May last, preaching at the anniversary of the Borough and Fetter-lane Welsh Chapels; preached thrice on the Sunday, and twice the Monday following; and returned to his mountain home, Llanwrlyd, on the following Tuesday. He preached twice on Sunday week, and was announced to preach on the next Sunday, and at an anniversary at Llandrindod on the Tuesday. His funeral is expected to be "an event" in that part of the country.

THE AMERICAN REVIVALISTS.—Messrs. Moody and Sankey, who have been holding a series of farewell meetings at Inverness, have engaged to hold a series of special services in the different places of worship in Oxford in November, unless any untoward circumstance should preclude their carrying out their intention. An invitation has reached them from Chicago, soliciting their return to America, and should that be responded to, their engagements in the United Kingdom will fall through.

#### Correspondence.

##### DISENDOWMENT.

To the Editor of the *Nonconformist*.

SIR,—I was afraid that my speech would prove to be a still-born babe after all, and am very much obliged to Mr. Williams for calling public attention to it. So painfully sensible am I of the unpopularity and apparent harshness of my opinions that I want to recant them, and should feel that I was under a great obligation to anyone who would enable me to do so. And there is no one from whom I would more gladly receive correction than from a veteran and chivalrous advocate of liberation like Mr. Williams. I am sorry that I cannot write for the purpose of acknowledging such an obligation. His letter has neither enabled me to modify my views nor shaken in the least degree the confidence with which I entertain them.

It is unfortunate that there should be a difference of opinion amongst Liberationists, and that this difference should have to be debated in the presence of the enemy. But the disastrous result of the Irish Disestablishment, and the attempt of the Tory Government since our last conference was held to change the national Church into a sect by means of the Ecclesiastical Discipline Bill, make it imperatively necessary that we should very distinctly define the kind of disestablishment and disendowment for which we contend. In the present state of opinion amongst us it seems to me that the Liberation Society might be used to a very great extent for the purpose of promoting what we may call a Tory disestablishment of the Church, which in my judgment would be a very great national calamity, inasmuch as it would place the temporal and spiritual powers of this country in a relation to each other very similar to that which subsisted before the Reformation.

In the present state of the controversy nothing is more important than to ascertain the extent of the right of the State over what is called the property of the Church. We are very much in the position of a man who is talking about giving up housekeeping whose servants claim to be the absolute proprietors of his house, his furniture, and also of the income by which the house-keeping has been maintained, and in these circumstances the first question to be settled is the question, What is mine, and what is thine? Until this is settled it is no use to talk about generosity in the treatment of the disestablished Church: let us first of all ascertain whether or not we have anything to be generous with.

Mr. Williams admits that the National Church property is legally the property of the nation but denies that it is morally the property of the nation—maintains that all the buildings and endowments which have been acquired since 1662 are morally the property of the Episcopalian sect, and so far as I can gather from the latter part of his letter, he bases this opinion on the assumption that this recent property has been given to the Church by Episcopals for Episcopalian purposes. I reply that all Church property is morally as well as legally the property of the Church to which it has been given, and that since this property was given to the National Church or the nation it is morally as well as legally the property of the nation.

The doctrine of the identity of the Church and State was not abandoned in 1662. The expulsion of the Puritans, their whippings and imprisonments, the Five Mile and the Test and Corporation Acts, were merely acts of Church discipline by which the National Church endeavoured to subdue the stubbornness of her recalcitrant members, and to maintain practically the identity of



the Church and State. Immense sums of money have been spent by Parliament since 1662 in building and endowing churches. The voluntary contributions of the Episcopalians have been given to the Church not because of its episcopacy but because of its nationality. The people of this country have been attached to the Episcopal Church, not because it was Episcopal, but because it was National. The nationality of the Church has always been prominently set forth whenever money was to be raised for it. The donors of this property no more intended to endow a free self-governing episcopal sect, than they intended to endow the Wesleyan Conference or the Congregational Union. If disestablishment were to take place the National Church which they intended to endow, the Church governed by Parliament, the Church whose bishops and clergy are the creations of the State, would no longer have any existence whatever. The identity of a church consists in the identity and continuity of its organisation, and not merely in the sameness of its members. If we are to look at men and members, the Nonconformists are the people whose benefit was chiefly intended. But if we look at organisation it is evident that the organisation of the disestablished Church would be just as much a different thing from that of the National Church which these persons intended to endow as is the Wesleyan Society. Indeed there would then be no essential difference between the organisation of the Wesleyan Society and that of the Episcopal Church.

I am at a loss to discover the flaw in my historical statement to which Mr. Williams refers. I expressed no opinion at all upon the question whether the pre-Reformation Church was a National Church and simply asserted it as an unquestionable fact that at the Reformation the State did actually take possession of the property of the Roman Catholic Church; that is, of the property which had been under the control and in the use and enjoyment of the Catholic Church, and employ it partly for the enrichment of the English nobles and partly for the support of the new Protestant Establishment. I cannot see what Mr. Williams finds to object to in this statement. Granting for the sake of argument what Mr. Williams contends for, namely, that the pre-Reformation Church was a National Church, it is evident that if the intention of the benefactors of the Protestant Establishment ought to bind their gifts to the Episcopal Church in case of its disestablishment then the intentions of the donors to the Popish Establishment ought to have bound their gifts to the Popish Church. We ought then to regard the Reformation as a wholesale robbery, and to restore cathedrals, old churches, abbey lands, and Church lands, to the representatives of the Popish Church. Mr. Williams must be aware of the fact that a very large part of the huge property possessed by the Popish Church in this country at the time of the Reformation was the gift of private benefactors, that much of it had been given for prospective services (such as masses for the dead) which the Popish Church alone could render, and that it was more certainly and unquestionably the intention of these donors to endow the Church as a Popish organisation than it was the intention of any of our modern benefactors to endow the Protestant Church simply as an episcopal and not as a national organisation. Will Mr. Williams then be guilty of the injustice and the inconsistency of which Mr. Disraeli was guilty the other day in the House of Commons, who, after maintaining the authority of the intention of the donors in the case of the Protestant Church, refused to answer an Irish member who wanted to know whether he would extend the same principle to Ireland?

Mr. Williams treats my fear of a great ecclesiastical confederation as chimerical, and wants to know why it should be hostile to the State; and tells us that if it were hostile to the State the other parts of the nation would know how to deal with it. I reply that my fear is justified by all past history, and by the present state of Europe. I believe that a great Protestant confederation would be as dangerous to the State as a Popish confederation ever was. No Churches are fit to be trusted with temporal power. And the more closely and extensively they are confederated, the greater is the amount of temporal power they will acquire. The case of America is not at all to the point. Episcopacy there is only one sect among many, some of which are superior to it in wealth and numbers. It possesses neither the wealth nor the historical associations, nor the hold upon the community which would be possessed by the disestablished episcopal sect in this country. And, as it is, the Americans are gradually introducing into their country the very principle with respect to Church property for which I contend, namely, that the congregation shall carry the property, and shall be at liberty to change their system of doctrine and discipline without forfeiting their property.

If Mr. Williams had read my address more carefully he would not have imputed to me that I want the Government to create a constitution for the Disestablished Church. That is the very thing which I want the Government wholly to abstain from doing. My whole conception of disestablishment and disendowment is comprehended in these three things.

1. That the nation shall cease to be a Church, and to discharge ecclesiastical functions.

2. That it shall not endow with any of the national ecclesiastical funds the new episcopal organisation

which will come into existence when the nation has abandoned its ecclesiastical character and functions.

3. That it shall not compel parish congregations to connect themselves with this new episcopal organisation, or prevent them from separating themselves from it under penalty of forfeiting their use of the national religious buildings.

These, in my opinion, are the three points which the Liberation Society should inscribe upon its flag. The first describes the nature of disestablishment. The second disendowment; and the third the use which should be made of those ecclesiastical buildings which would still have to be used for religious purposes. In my judgment the third is infinitely more important than the second. I would rather see all the churches with all their endowments in the hands of the congregations than I would see the churches without the endowments in the hands of the clergy or of a representative Church body.

(If Mr. Williams will be kind enough to reconsider the questions he has asked about the relation of the disestablished congregations to the State, I think he will see that they are irrelevant. They would have no more connection with the State than my congregation would have, if it happened to be worshipping in a room or hall belonging to the State for which it either paid a rent or which the State might permit it to use gratuitously.)

If the plan of disestablishment and disendowment which I propose were adopted, the Episcopal Church would still have the use of all the national buildings with all the potent influences connected with them so long as their several congregations should be willing to adhere to the Episcopal system of Church Government. It would still have the greater part of the learning and the wealth, and nearly all the rank and nobility of the country in its communion. It would be immeasurably the richest and most powerful of all the religious sects. It would, in fact, carry with it out of its state of bondage a treasure infinitely more precious than that of which the Israelites spoiled the Egyptians, a treasure more valuable than all the property possessed by all the Nonconformists in the country at the present moment.

Apologising for the great length of this letter,

I remain, Sir, yours respectfully,

DAVID LOXTON.

Sheffield, August 17, 1874.

To the Editor of the Nonconformist.

DEAR SIR,—I am much obliged to your correspondents—Messrs. Leonard and Gasquoine—for their comments and criticisms, especially as they have pointed out one or two weak places in my proposal.

Whether, on its separation from the State, the Church should take "the voluntary endowments of the last two hundred years, or only those of the last fifty," is not really so important a question as it appears to be. Most of these "voluntary endowments" have been provided during "the last fifty" years, and I think it would be found on inquiry that private liberality did very little in creating property for Church uses from 1662 to 1824. If the moral claim of the disestablished Church be admitted there will be little, if any, difficulty in fixing the date.

There is undoubtedly force in the objection that the Church has no existence apart from the State, and that, therefore, no claim can be put in. "The learned and judicious Mr. Richard Hooker" (and if Mr. Hooker be not "Rev." how many of us are there that should claim the title!) plainly and definitely shows that every citizen is a member of the National Church, and that State and Church are but two names for one and the same community. So far as formal and legal argument can settle a question, I allow that the identity of the Church with the nation is fully made out and established.

But I venture to submit that, though the Church has no separate organised existence, there is a number, or body, or community, of men and women, known to us as Anglican Episcopalians, worshippers in connection with the State Establishment of religion. Bishops and clergy and other worshippers, who agree to accept the same order of Divine service and the same form of Church Government, are to us "the Church." And when we speak or write of disestablishing the Church, or of separating the Church from the State, we mean to refer to the offices and worship which are denominated Episcopal. To reject this distinction is to convict Liberatorists of self-contradiction. We have pleaded for the disestablishment of the Church; but how can we disestablish that which does not even exist? We have advocated the separation of Church and State; but in what sense can the separation be effected if there is no Church? Some of us have declared that our crusade is not against the Church, that the Church would be the better for disestablishment; and yet, if the distinction between Church and State be unreal, our crusade is against the Church, and disestablishment means destruction. Certainly, I have not consciously used words in a non-natural sense, and when I have protested my goodwill to the Church, and stated my firm belief that disestablishment would make it more spiritual and leave it more free to serve the Saviour, and to follow the dictates of conscience, I have thought that our proposals, if accepted, would disestablish, and not destroy, the Church.

Mr. Leonard, it is true, points out a difficulty. He asks, which of "the different and conflicting sects" now included in the Establishment, is the Church? I cannot yet see a way out of the difficulty. A Church, however, may be so comprehensive in its terms of communion as to embrace many who agree with, and would accept the symbols of, "different and conflicting" sects. Mr. McLaren's church in Manchester contains Baptists, Congregationalists, Methodists, Episcopalians, and, I expect, other varieties of Christians. But they constitute one Church. This is not given as a complete answer to a forcible and pertinent objection, but it surely suggests that the sects within the Establishment may continue one Church, after the State shall cease to intermeddle with religion.

I stop here for the present, as I am loth to deal with other matters before I see what answer the Rev. D. Loxton may give to my letter. Meanwhile, is it not important that we should clear up once and for all the obscurity which apparently rests upon our use of the phrase—the separation of Church and State? I confess that it will be no pleasure to me to learn that the Church, or the clergy and other worshippers to whom we have given the name of the Church, have no moral claim upon us; that disestablishment means destruction, because Episcopacy and its worship are mere creatures of the State; and that our success involves the utter extinction of a community which has rendered some service to the State, and which, after liberation, I had hoped would do a greater and better work. But personally, I would prefer the destruction of the State Church, without continued life to the Church apart from the State, to the establishment of other forms of worship, and the imposition of congregational methods of appointing ministers as the condition of enjoying the favour of the free use of State property.

Yours respectfully,

CHAS. WILLIAMS.

August 22, 1874.

#### TITLE "REVEREND" QUOAD WESLEYANS.

To the Editor of the Nonconformist.

SIR,—As one who never withheld the "Rev." from a Nonconforming or Nonconformist (I see a difference) minister, may I say a word in your columns?

Surely, it is a social question altogether, like Esquireship. The Lord Bishop of Lincoln shoots wide of the mark, and simply indulges himself in a line of social Toryism and exclusiveness unworthy of his position and himself. What matters it to me or to any other Anglican priest or deacon, that Roman Catholics do not recognise our orders? What matters it, again, to me or (I should have thought) to any Anglican bishop, priest, or deacon, that a Wesleyan minister is anxious to obtrude his claims upon our notice? The Roman Catholics would doubtless address us as "Reverend," while refusing utterly to recognise our orders; and the Wesleyan minister is styled "Reverend" by our Primate without, I venture to say, the slightest recognition on his grace's part, of any ecclesiastical status and without any pretension on the Wesleyan minister's own part to be either deacon or priest.

It seems to me, in this, as in other signs of the times, that "Keep down Dissenters" is too often more of a motto than "Hold up orthodoxy"; and the Bishop of Lincoln's line is far too haughty, Brahminical, and socially caste-like to be quite gentlemanly.

It is, however, partly the fault of Wesleyanism itself. There was a "bishop but not a prelate" at the Conference at Camborne, and the Wesleyans are in imminent danger of becoming what the Premier would call a "Church in masquerade," i.e. (as distinguished from Nonconforming bodies, which claim to be churches on entirely independent lines) a "would if I could" Church. I can understand and respect—though I never could fall in with—Congregationalism, which, in spite and in face of many remnants of Anglican pride and arrogance to keep it down, sticks to its colours and keeps them mast-high in all weathers. But Wesleyans, with whom, personally, I have ever been on good terms—because, perhaps, down in country places they are more Wesleyans than the Conference is, are letting slip their *raison d'être* and clinging more desperately to their self-assertions and imitations of Anglicanism, as they see in the renewed spiritual life of the Church they separated from an entire cutting of the ground from beneath their feet. Why a Wesleyan should not now be a member of the Church of England, even in spite of her Seventeenth Article, it passes my comprehension to see on any but social grounds. And yet now Wesleyans, especially Wesleyan ministers, are growing bitter and (as at Camborne) rudely insolent at times to the mother that gave them such recent birth.

If the Rev. J. Keet had not put his claim upon a tombstone, if the Rev. J. G. Smith had "winked hard" at what surely was only a bit of social pretentiousness, if the Lord Bishop of Lincoln had not made a big mountain out of what would else have been the minutest of molehills, then many hard words and much bitter feeling would have been spared.

The claim of the Earls of Derby to be Kings of Mona was about parallel with the claims of Wesleyans to be a Church, while the claims of other Nonconformists are more like those of Congregational bodies in the United States of America. And this does not



touch the courtesy title of "Reverend," though it suggests a few thoughts thereon.

A Church of England paper would not be too ready to admit this letter, though the *Guardian* has admitted letters in similar strain from

Sir, your obedient servant,  
S. R. JAMES.

Northmarston, Aug. 22.

#### TITLES.

To the Editor of the *Nonconformist*.

SIR,—The universities and colleges in Great Britain and America, which confer degrees in theology, do so by virtue of authority given by the State. Does not the acceptance of such degrees imply that the State is right in empowering certain parties to stamp with approval the doctrines held by those upon whom degrees are conferred?

I contend that it is out of the proper province of a university to say what is right or wrong as regards religion. It may be said, "Will you banish all theological study from a university?" I reply, "Certainly not, but let us distinguish between authoritative theological dogma and theological arts."

The University of Cambridge now has both faculties in use. As regards the former, when a man has reached his Mastership of Arts, and is in orders of the Established Church, he may be a candidate for a Degree in Divinity. As regards the latter, an undergraduate, if he pass in theological honours, will be admitted to a B.A. degree without being required to pass the General Arts Examination; and with respect to the ordinary B.A. degree, one of the five required special subjects to be selected, is theology, or more properly speaking, theological arts. The examinations are suited to Churchmen, but there is every reason to believe that the University would make a special adaptation for Nonconformists, if desired.

Let us have theological arts in any quantity, but let us avoid degrees which involve us in an acknowledgment of State interference with our religion, whether by the State-Church system at home, or by the "concurrent" system of America.

CANTAB.

#### THE NORTH-WESTERN RAILWAY AND SECTARIAN SCHOOLS.

To the Editor of the *Nonconformist*.

SIR,—I have received fresh proof of the intense sectarianism of the State-Church system in a circular signed by the chairman of the London and North-Western Railway Company, appealing for help to provide religion and education for their workpeople. In this circular he states parenthetically, "We are Protestants, and belong to the Church of England." Who are Protestants, and belong to the Church of England? Certainly not the proprietors, who may be Romanists, and probably consist of every section of Nonconformists as well as members of the English Church. Does Mr. Moon mean the directors? If so, is it necessary, in order to be a director of the London and North-Western Railway Company, that a man must be a "Protestant, and a member of the Church of England"? Mr. Moon further states, "he regrets a former appeal has not met with the response he anticipated;" and in order that this may be more successful he tries to frighten the proprietors by saying that if he does not get money enough for his schools in Crewe (which, I suppose, are to be religious Church of England schools), the inhabitants of that interesting town "will be in the position of having a school board." What a frightful catastrophe! If the proprietors of the London and North-Western Railway do not assist their chairman to build Church of England schools, they will be reduced to the awful degradation of having one of Mr. Forster's school boards forced upon them! Really, Mr. Editor, with a shrinking dividend, I think Mr. Moon had better attend to the business for which he is handsomely paid, and leave sectarian and school board squabbles to Church Defence Associations.

I am, Sir,  
A L. & N.-W. SHAREHOLDER.

It has been resolved to erect in Glasgow a statue to the late Dr. Livingstone. 500*l.* remaining in the shape of a balance collected for the Livingstone relief fund will be set apart for this purpose. A meeting of subscribers was held yesterday, at which a committee was appointed to collect further sums for this object.

**NOXIOUS INSECTS.**—The *Journal of Chemistry* publishes a recipe for destruction of insects, which, if it be one-half as efficacious as it is claimed to be, will prove invaluable. Hot alum-water is a recent suggestion as an insecticide. It will destroy red and black ants, cockroaches, spiders, chintz bugs, and all the crawling pests which infest our houses. Take two pounds of alum and dissolve it in three or four quarts of boiling water; let it stand on the fire till the alum disappears; apply it with a brush, while nearly boiling hot, to every joint and crevice in your closets, bedsteads, pantry shelves, and the like. Brush the crevices in the floor of the skirting or mop boards, if you suspect that they harbour vermin. If, in whitewashing a ceiling, plenty of alum is added to the lime, it will also serve to keep insects at a distance. Cockroaches will flee the paint which has been washed in cool alum water.

#### THE BRITISH ASSOCIATION.

The British Association began its forty-fourth annual meeting on Wednesday in Belfast, under its president, Professor John Tyndall, F.R.S. Many of its leading members attended upon the occasion, including Sir John Lubbock, Bart., M.P., Professor Odling, Professor Huxley, Professor Hall; and the Earl of Enniskillen, the Earl of Rosse, Sir R. Wallace, the Rev. Dr. Henry, President of the Queen's College, Belfast; the Provost of Trinity College, Dublin; Professor Stokes, together with other gentlemen distinguished in science and literature. The place selected for the meeting was the Queen's College, situated in one of the most beautiful suburbs of Belfast, within easy access to the city, which can be reached by tram cars in the space of ten minutes.

Professor TYNDALL, F.R.S., in his address, delivered on Wednesday night at the Ulster Hall, in the presence of a crowded auditory, commenced by tracing the scientific knowledge of natural phenomena from its development in the earliest times known to us—beginning with its anthropomorphic form—to that period when it is placed upon a worthy basis, viz., when the doctrine of atoms and molecules was reached. He then followed this doctrine through the labours of the prominent figures connected with its introduction, referring to the check it received during the middle ages, and the revival of scientific inquiry among the Moors of Spain, with the work subsequently carried on by Copernicus, Giordano, Bruno, Kepler, and Newton. Pursuing the history of the doctrine of atoms, the professor stated that it slumbered until the seventeenth century, when it was promulgated again by Pere Gassendi, a bold ecclesiastic, who contrived, without incurring the censure of the Church or the world, to outstrip Mr. Darwin. The atomic doctrine, in whole or in part, was entertained by Bacon, Descartes, Hobbes, Locke, Newton, Boyle, and their successors, until the chemical law of multiple properties enabled Dalton to confer upon it an entirely new significance. What these atoms, self-moved and self-poised, can and cannot accomplish in relation to life, is at the present moment the subject of profound scientific thought. Professor Tyndall then made mention of Bishop Butler, and the views entertained by him in his celebrated "Analogy of Religion," contrasting them with those advocated by Lucretius, by introducing an imaginary argument between the bishop and a Lucretian disciple, the professor's audience being supposed to be the umpire of the contest. The vast additions to scientific thought since Bishop Butler's time were then commented on, and the astounding revelations of geology referred to. This led the professor up to a consideration of the theories propounded by Mr. Darwin in the "Origin of Species" and "Natural Selection," and expounded with such clearness by Mr. Huxley, who was described as having swept the curve of discussion through the really significant points of the subject, enriching his exposition with profound original remarks and reflections, often summing up in a single pithy sentence an argument which a less compact mind would have spread over pages. In our day great generalisations have been reached, and the theory of the origin of species is but one of them. Another is the doctrine of the conservation of energy, that doctrine exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and laying vital as well as physical phenomena under that law of causal connection which may be said to assert itself everywhere in nature. Long ago the constancy and indestructibility of matter had been affirmed, and the latter quality was later extended to force. The idea applied to inorganic thus embraced organic nature. The vegetable world was proved incompetent to generate anew either matter or force, and the animal equally uncreative. The activity of each animal was shown to be the transferred activities of its molecules—the muscles stores of mechanical force, potential until unlocked by the nerves, and the speed at which messages fly along these to-and-fro less than that of an eagle on the wing. This was the work of the physicist; then came the conquests of the comparative anatomist and physiologist, revealing the structure of every animal, and the function of every organ in the whole biological series, from the lowest zoophyte up to man. The nervous system had been made the object of profound and continued study, the wonderful power which it exercises over the whole organism, physical and mental, being recognised more and more. Thought could not be kept back from a subject so profoundly suggestive. Besides the physical life dealt with by Mr. Darwin, there is a psychical life presenting similar gradations, and asking equally for a solution. With the mass of materials furnished by the physicist and physiologist in his hands, Mr. Herbert Spencer, twenty years ago, sought to graft upon this basis a system of psychology, and, two years ago, a second and greatly amplified edition of his work appeared. Mr. Spencer's fundamental principle is, that between the creature and the medium in which it lives there is incessant interaction. The organism is played upon by the environment, and is modified to meet the requirements of the environment. Life he defines to be "a continual adjustment of internal relations to external relations." In the lowest organisms we have a kind of tactual sense diffused over the entire body; then, through impressions from without and their corresponding adjustments, special portions of the surface become

more responsive to stimuli than others. With the development of the senses the adjustments between the organism and its environment gradually extend in space, in time, in speciality and complexity, passing through the various grades of brute life and prolonging themselves into the domain of reason. Very striking are Mr. Spencer's remarks regarding the influence of the sense of touch upon the development of intelligence. This is, so to say, the mother-tongue of all the senses, into which they must be translated to be of service to the organism. Hence its importance. It is a fact of supreme importance that actions the performance of which at first requires even painful effort and deliberation may by habit be rendered automatic; and, combined with the doctrine of hereditary transmission, we reach a theory of instinct. A chick, after coming out of the egg, balances itself correctly, runs about, picks up food, thus showing that it possesses a power of directing its movements to definite ends. In its inherited organisation are registered all the powers which it displays at birth. So also as regards the instinct of the hive-bee; and man carries with him the physical texture of his ancestry, as well as the inherited intellect bound up with it. By myriad blows (to use a Lucretian phrase) the image and superscription of the external world are stamped as states of consciousness upon the organism, the depth of the impression depending upon the number of the blows. When two or more phenomena occur in the environment invariably together, they are stamped to the same depth or to the same relief, and indissolubly connected. "If there exist certain external relations which are experienced by all organisms at all instants of their waking lives—relations which are absolutely constant and universal—there will be established answering internal relations that are absolutely constant and universal. Such relations we have in those of space and time. As the substratum of all other relations of the non-ego, they must be responded to by conceptions that are the sub-strata of all other relations in the ego. Being the constant and infinitely repeated elements of thought, they must become the automatic elements of thought—the elements of thought which it is impossible to get rid of—the 'forms of intuition.'" Throughout this application and extension of the "Law of Inseparable Association," Mr. Spencer stands on totally different ground from Mr. John Stuart Mill, invoking the registered experiences of the race instead of the experiences of the individual. His overthrow of Mr. Mill's restriction of experience is, I think, complete. The learned professor then went on to say as follows: The origination of life is a point lightly touched upon, if at all, by Mr. Darwin and Mr. Spencer. Diminishing gradually the number of progenitors, Mr. Darwin comes at length to one "primordial form," but he does not say, as far as I remember, how he supposes this form to have been introduced. He quotes with satisfaction the words of a celebrated author and divine, who had "gradually learnt to see that it is just as noble a conception of the Deity to believe He created a few original forms, as to believe that He required a fresh act of creation to supply the voids caused by the action of His laws." What Mr. Darwin thinks of this view of the introduction of life I do not know. Whether he does or does not introduce his "primordial form" by a creative act, I do not know. But the question will inevitably be asked, "How came the form there?" With regard to the diminution of the number of created forms, one does not see that much advantage is gained by it. The anthropomorphism, which it seemed the object of Mr. Darwin to set aside, is as firmly associated with the creation of a few forms as with the creation of a multitude. We need clearness and thoroughness here. Two courses, and two only, are possible. Either let us open our doors freely to the conception of creative acts, or, abandoning them, let us radically change our actions of matter. If we look at the matter as pictured by Democritus, and as defined for generations in our scientific textbooks, the absolute impossibility of any form of life coming out of it would be sufficient to render any other hypothesis preferable; but the definitions of matter given in our text-books were intended to cover its purely physical and mechanical properties. And, taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could possibly arise. But are the definitions complete? Everything depends in the answer to be given to this question. Trace the line of life backwards, and see it approaching more and more to what we call purely physical condition. We reach at length those organisms which I have compared to drops of oil suspended in a mixture of alcohol and water. We reach the *protogenes* of Haeckel, in which we have "a type distinguishable from a fragment of albumen only by its finely granular character." Can we pause here? We break a magnet and find two poles in each of its fragments. We continue the process of breaking; but, however small the parts, each carries with it, though enfeebled, the polarity of the whole. And when we can break no longer, we prolong the intellectual vision to the polar molecules. Are we not urged to do something similar in the case of life? Is there not a temptation to close to some extent with Lucretius when he affirms that "nature is seen to do all things spontaneously of herself without the meddling of the gods?" or with Bruno, when he declares that the matter is not "that mere empty capacity which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own



womb "7 The questions here raised are inevitable. They are approaching us with accelerated speed; and it is not a matter of indifference whether they are introduced with reverence. Abandoning all disguise, the confession that I feel bound to make before you is that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we in our ignorance—and notwithstanding our professed reverence for its Creator—have hitherto covered with opprobrium, the promise and potency of every form and quality of life. Professor Tyndall then proceeded to state that with Mr. Spencer, as with the uneducated man, there is no doubt or question as to the existence of an external world. But he differs from the uneducated, who think that the world really is what consciousness represents it to be. Our states of consciousness are mere symbols of an outside entity which produces them and determines the order of their succession, but the real nature of which we can never know. The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. The strength of the doctrine of evolution consists, not in an experimental demonstration (for the subject is hardly accessible to this mode of proof), but in its general harmony with the method of nature as hitherto known. Further, the doctrine of evolution derives man, in his totality, from the interaction of organism and environment through countless ages past. The human understanding, for example—that faculty which Mr. Spencer has turned so skillfully round upon its own antecedents—is itself a result of the play between organism and environment through cosmic ranges of time. It is a result of the play of organism and environment that sugar is sweet and that aloes are bitter, that the smell of henbane differs from the perfume of a rose. There are such things woven into the texture of man as the feeling of awe, reverence, wonder, and the love of the beautiful, physical, and moral, in nature, poetry, and art. There is also that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself into the religions of the world. You who have escaped from these religions into the high and dry light of the understanding may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the emotional nature of man. To yield this sentiment reasonable satisfaction, is the problem of problems at the present hour. And grotesque in relation to scientific culture as many of the religions of the world have been and are—dangerous, nay, destructive, to the dearest privileges of freemen, as some of them undoubtedly have been, and would, if they could, be again—it will be wise to recognise them as the forms of a force, mischievous, if permitted to intrude on the region of knowledge, over which it holds no command, but capable of being guided by liberal thought to noble issues in the region of emotion, which is its proper sphere. It is vain to oppose this force with a view to its extirpation. What we should oppose, to the death if necessary, is every attempt to found upon this elemental bias of man's nature a system which should exercise despotic sway over his intellect. The impregnable position of science may be described in a few words. All religious theories, schemes, and systems, which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science, and relinquish all thought of controlling it. Acting otherwise proved disastrous in the past, and it is simply fatuous to-day. It has been said that science divorces itself from literature: the statement, like so many others, arises from lack of knowledge. A glance at the less technical writings of its leaders—of its Helmholtz, its Huxley, and its Du Bois-Reymond—would show what breadth of literary culture they command. Science desires not isolation, but freely combines with every effort towards the bettering of man's estate. I have touched on debatable questions, and led you over dangerous ground—and this partly with the view of telling you, and through you the world, that as regards these questions science claims unrestricted right of search. It is not to the point to say that the views of Lucretius and Bruno, of Darwin and Spencer, may be wrong. I concede the possibility, deeming it indeed certain that these views will undergo modification. But the point is, that, whether right or wrong, we claim the freedom to discuss them. The ground which they cover is scientific ground; and the right claimed is one made good through tribulation and anguish, inflicted and endured in darker times than ours, but resulting in the immortal victories which science has won for the human race. I would set forth equally the inexorable advance of man's understanding in the path of knowledge, and the unquenchable claims of his emotional nature which the understanding can never satisfy. The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary; not mutually exclusive, but reconcilable. And if, still unsatisfied, the human mind, with the yearning of a pilgrim for his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here unattainable,

and that each succeeding age must be held free to fashion the mystery in accordance with its own needs, then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing faculties, may be called the creative faculties of man. Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past.

The learned professor resumed his seat amidst loud cheers. During the delivery of the address he was frequently interrupted by applause. A vote of thanks, on the motion of the Mayor of Belfast, was carried unanimously.

The *Standard* correspondent at Belfast says:—"While the professor was skimming critically over Democritus, Epicurus, and other ancient propounders of the atomic theory, there was a slight cloud of perplexity on the unsentimental faces directed towards him. It increased as he touched on Bruno and Gassendi, and did not clear up when he got to Butler's Analogy. The lecturer, with almost gleeful energy, hurried on to show that Darwinianism was not the final phase of evolution. He was followed with intense interest in his lucid account of Herbert Spencer's latest speculations in this direction. Amongst the *connoisseurs* there was a broad grin at the playful suggestion about 'the ganglia of this apostle of the understanding being sometimes the seat of a nascent poetic thrill,' but it was 'caviare to the general.' The anxious glances with which the coming *dénouement* was awaited underwent some relief when the lecturer explained that in denouncing the ordinary doctrine of creation, he still more emphatically rejected the ordinary definition of matter. With angry scorn he exclaimed, 'Taught as we have been to regard these definitions as complete, we naturally and rightly reject the monstrous notion that out of such matter any form of life could feebly arise.' The assembly did not look much wiser, however, nor less bewildered, when it was further and finally told that Professor Tyndall prolongs his vision across the boundary of experimental evidence until he can discern in matter 'the promise of potency of every form of external life.'"

Mr. Spottiswoode, in moving a vote of thanks to the President, rallied the lecturer on the bold change he had introduced into the presidential address. Throwing over the usual retrospect of recent progress on science, he had reverted to prehistoric archæology. The Mayor, in seconding this resolution, formally welcomed the Association to the Athens of Ireland, justifying the appellation as peculiarly applicable to a great city raised from a swamp.

On Thursday the various Sections got to work. Professor Huxley gave proof of restored health and vigour, and among the anatomists his friend Professor Cleland descanted on the morphology of the brain, and the function of hearing. Lord O'Hagan (ex-Lord Chancellor of Ireland) addressed the Economists, and suggested that even members of Parliament had something to gain by a more scientific training in the principles of supply and demand. He advocated the introduction of the study of political economy into the higher class schools of the country, and especially into those to which the state gave pecuniary aid, and contended that a clear understanding of its true principles would have prevented such lamentable collisions between capital and labour as that now taking place in Belfast. Alluding to the recent legislation for Ireland, he stated that the purchase clauses of the Irish Land Act had remained almost a dead letter. The battle of the sewage reformers was fought on a challenge from Dr. Grimshaw, of Dublin, and an Edinburgh advocate created no small stir by adducing instances in which he maintained that over-drainage and excessive water supply among the houses of the poor had increased the local rate of mortality from fever. The mathematicians were presided over by Professor Jellett, who delivered a most interesting presidential address. Dr. Huggins discoursed learnedly on the mysteries of spectrum analysis, and on Coggia's recent comet, his remarks on which were supplemented by Lord Rosa. Major Wilson presided over the geographers, in the library of the Presbyterian College, where Captain Sherard Osborn's appearance was the event of the day. The gallant captain gave the history of the unsuccessful expeditions of Dr. Petermann to arctic regions, and naturally, but with becoming modesty, advocated what is known as the "Osborn route," *via* Smith's Sound. The geologists were quartered at the Methodist College, where Professor Hull's address fulfilled the expectations formed of it, while local geologists and others gave interesting descriptions of the stratification of the district about Belfast, and of Ulster generally. The Mechanical Section had for president Professor James Thompson, the brother of Sir W. Thompson, who made the most of what is generally considered rather a dry subject. The biologists were in rather strong force, but not many of their acknowledged leaders figured on Thursday in the sections. The botanists had a long and, it may be hoped, profitable discussion on the cause of the potato disease and its prevention; while the lovers of anthropology were interested by a learned sketch of prehistoric Peru by Consul Hutchinson, by a paper on "Modern Ethnological Migrations in the British Isles," by Dr. Beddoe, and other contributions on the subject of "Central African Dwarfs."

Professor CRUM BROWN presided in the Chemical

Science Section, and delivered the opening address. He defined chemical constitution as the order in which the constituents are united in the compound, and pointed out that the study of chemical changes cannot lead us to a knowledge of the relative position of the atoms, but such a knowledge was required before a real theory of chemistry can be obtained. He maintained that by pursuing this branch discoveries might be made which would lead to an hypothesis directly connecting chemistry with dynamics, and enabling members to apply mathematics directly to chemistry. Such a result must be expected by all who believed in the progress of human knowledge and in the consistency of nature. Professors Roscoe and Williamson presented the report of the committee appointed to superintend the monthly reports on the progress of chemistry.

On Friday more celebrities made their appearance. Dr. Hooker read an address in the department of "Anatomy and Physiology," and on "Some Carnivorous Plants and their Habits"—a topic which he observed had recently acquired a new and special interest from the researches of Mr. Darwin into the phenomena that accompany the placing of albuminous substances on the leaves of *dionœa* and other plants, and which, in the opinion of very eminent physiologists, proved that in the case of *dionœa* at least, this plant digests exactly the same way as the human stomach. With these researches Mr. Darwin was still actively engaged, and it was with the view of aiding him that the president had, under Mr. Darwin's instructions, examined some other carnivorous plants at Kew. After giving a history of the subject, and mentioning that the discovery made with regard to these plants had long been unnoticed, Dr. Hooker exhibited a specimen of *dionœa*, which spread its leaves out, and when a fly was captured instantly closed upon it. Examination showed that the fly was dissolved in the digestive fluid, exactly like ordinary gastric fluid, belonging to the leaf. When the fly was completely dissolved the leaf spread out again, ready once more for its prey. A leaf of the *dionœa* was fed with a piece of beef, upon which it closed, and did not open again until the beef was consumed. Cheese disagreed horribly with the leaves, finally killing them. The president exhibited other carnivorous plants, and explained the traps laid in the leaves and appendages where the plants caught their victims and fed themselves, with the animal food which came in their way. Mineral substances had been placed on the leaf which had shut upon a fly or an ant, but it showed no sign of contracting. The fine hairs on the leaf closed gently over a piece of wet chalk, but soon reopened, leaving the chalk free. Before Mr. Darwin's studies these phenomena were little appreciated. It was a generalisation, now almost a household word, that all living things had a common union in a substance which underlies all the details of structure. This was called protoplasm. One of its most distinctive properties was its aptitude to contract, and in any given organism the particles of protoplasm were so arranged that they acted as it were in concert. They produced cumulative effects which were very manifest in the results. Such a manifestation was found in the contraction of muscle, and such a manifestation they possibly had also in the contraction of the leaf of the *dionœa*. All students of the vegetable side of organised nature were astonished to hear from Dr. Sanderson that certain experiments, which he had made at the instigation of Mr. Darwin, proved to demonstration that when a leaf of this plant contracts the effects produced are precisely similar to those which occur when muscle contracts. Not merely, then, were the phenomena of digestion in this wonderful plant like those of animals, but the phenomena of contractility agreed with those of animals also. Though the processes of plant nutrition were in general extremely different from those of animals, and involved very simple compounds, the protoplasm of plants was not absolutely prohibited from availing itself of food such as that by which the protoplasm of animals was nourished. Under this point of view the phenomena of these plants would find their place as one more link to the continuity of nature.

Professor HUXLEY, in moving a vote of thanks to Dr. Hooker, expressed a hope that he would allow his address to be printed. (Applause.) The phenomena described by Dr. Hooker suggested, with others, perhaps the greatest problem at present open to them. They found in the *dionœa* actions which exactly corresponded with what were reflections in ourselves. The plant, when the insect touched a portion of its leaf, shuts it exactly as an infant hand shuts when touched in the palm. This implied a nervous system, and it showed continuity in protoplasmic matter. The solution of the phenomena of the action of protoplasm in the plant was a matter which would confer great honour on him who found it. The motion was seconded by Mr. BENTHAM, and carried with acclamation.

In the section devoted to Economic Science Sir G. CAMPBELL read a paper on land tenure and large estates. The only way the writer saw to a popular tenure of land was the growth of tenant right on a Conservative basis. A small Irish farmer might not earn as much as an English mechanic; but what the mechanic—without an object to save for—expended in beer and tobacco, the Irishman saved to put in a farm which had become to him a property. This, he thought, was really the happiest system. He concluded that it was better to maintain primogeniture and large properties, of which the owners were in some sort servants of the public, and to develop tenant right, rather than to



attempt to break-up great properties by anything short of dividing the land among the people. Professor DONNELL followed with a paper in which he gave an elaborate exposition of the system known as Ulster tenant-right, and urged its general adoption. Mr. W. D. HENDERSON next read a paper in which he gave the statistical results of the working of the Irish Land Act. 768 cases had been tried in Ulster, and only 600 throughout the rest of Ireland. He contended that this showed the necessity for a legislative revision of the Ulster custom on the ground of its uncertainty.

In the Chemical Science Section, Professor A. WILLIAMSON stated that the farm upon which experiments had been tried was Breton's farm, in the neighbourhood of Romford. The results, he said, so far as they had gone, had been highly satisfactory. The soil of the farm consisted originally of about 60 per cent. flint stones and 30 per cent. of gravel; but by the continual application of sewage, it had become greatly enriched, and scientific men were struck by the extraordinary proportion of the nitrogen contained in the sewage, which was subsequently discovered to have been absorbed in plants. The learned professor added that a general, whose name did not transpire, impressed with the importance of the investigations of the committee, had volunteered to provide the necessary funds for continuing their labours for a series of years.

Several papers were read, the most interesting of which was one by Dr. CARPENTER, "On the Replacement of Organic Matter by Siliceous Deposit in the Process of Fossilisation."

In the Geographical Section, Dr. G. SCHWEINFURTH contributed a paper which was read for him by Mr. Thomas, one of the secretaries. Its title was "The Oases of the Libyan Desert," which, with their peculiarities and their inhabitants, he described. The importance of the oases might be judged from the fact that he found five ruins of temples built before the Christian era, seven strong Roman castles of the time of the early Roman empire, and other remains of civilisation. These buildings had been made of burnt brick. He found evidences that embalming was practised by the Christians of the first five centuries. Dr. Schweinfurth supplemented the paper by a speech in German, which Mr. Ravenstein translated. He expressed his gratitude for the reception he had met with, and congratulated England that her material prosperity had not interfered with the advancement of the exact sciences.

A vote of thanks was passed to the distinguished traveller for his paper.

#### EXPLORATION OF PALESTINE.

At the meeting of the Geographical Section on Monday, Mr. THOMAS read a paper by Lieutenant Conder, R.E., "On the Survey of Palestine." This survey was confined to Western Palestine, containing about 8,600 square miles, which was bounded by the Jordan and the sea, and extended from Dan to Beersheba. It was divided into five geographical districts—two on the south, comprising the hill country of Jordan and the plain of Sharon; the third, containing the plain of Esdraelon and its boundary chains; the fourth, the hill country of Galilee; the fifth, the Jordan Valley. The country of the Benis'ab, or Sheptvalah, west of Nablus, was unknown until visited in this survey. The Rev. Dr. PORTER, Belfast, next read notes on a recent journey east of the Jordan. Eastern Palestine was divided from the western by the Valley of the Jordan, which extended from the base of Hermon to the borders of Edom, a distance of 150 miles. For about 130 miles its surface was below the level of the sea, its depression in one place being 1,312 ft. This great chain gave the country eastward its most striking physical features. Viewed from the west, it appeared an unbroken mountain chain, but when it was ascended a tableland was seen to stretch from its summit into Arabia. The central erection rose into wooded heights, with an average elevation above the plateau of 600ft. This was Mount Gilead, while the southern table land was Moab and the Northern Bashan. The western side of the country was deeply furrowed by ravines, three of which were historically important:—1. The Ammon, which separated the Moabites from the Ammonites; 2. the Jabbok, which was the northern border of the Ammonites; and 3. the Hieromax, or Jarmix, the boundary between Bashan and Gilead. This country was the scene of some of the most remarkable events in early Bible history, such as the raid of the Eastern kings upon Sodom and the conquests of Israel under Moses. The ancient inhabitants had some very marked characteristics. They were to a large extent migratory; they were subject to wild outbursts of passion; they were celebrated for unbounded hospitality; and they had a peculiar costume and accent. Dr. Porter proceeded to narrate the leading events in his travels, noticing the various points, such as the names of places, confirmatory of the Bible narrative. He concluded by strongly urging the importance of a regular survey of the whole country as calculated to illustrate Bible geography and archaeology.

The Rev. Dr. GINSBURG afterwards made a few remarks, in the course of which he said that anxious though he was that a survey should be made of the district of Palestine brought under notice, he did not believe there was the slightest chance of any place being identified unless Moses were to rise and point out his own tomb. (A laugh.) When he stated that not a single peasant in Moab could either read or write, it would be understood that not much reliance could be placed upon the

information of these Arabs, who really picked up the names of places from hearing them mentioned by lady and gentlemen tourists, who go to Palestine guidebook in hand. The Arab guide was quite as much alive to business as an Englishman, a Scotchman, or an Irishman. He knew that if he pointed out nothing his occupation as a guide would be gone, and so he picked up names by hook or by crook. To say that the ancient names of places were still used by the Arabs really proved nothing. Mr. JOHNSTONE, who accompanied Canon Tristram's expedition to Moab, thought it was quite possible to get reliable information as to the names of places, &c., from Arabs, when that information was sought in the way adopted by Dr. Porter, who had not simply taken the word of any one person. Dr. DEMECHIN said that if it were true, as Dr. Ginsburg had stated, that the Arab peasants were in the habit of manufacturing names for trade purposes, it only showed the necessity for a survey being immediately gone into. Dr. PORTER said he was never more surprised in his life than to hear Dr. Ginsburg make such statements as he had done. If there was anything more certain than another with regard to the East, it was the permanency of geographical names. That permanency was found everywhere throughout the country. The PRESIDENT (Major Wilson) said all they had heard only made it more apparent that a speedy and accurate survey of Palestine was absolutely necessary. The Palestine Exploration Fund, however, was greatly in need of being supplemented, and he hoped subscriptions would not be withheld. Money was all that was required.

At a meeting of the general committee of the British Association on Monday it was determined that the next meeting should be held at Bristol on August 25, with Sir John Hawkshaw as president, and that Glasgow should be the place of meeting in 1876. Deputations attended from Plymouth and Bath to ask the association to visit them in 1877. On Monday night Professor Huxley lectured on "The Lower Animals considered as Automata."

The Belfast clergy of all creeds were engaged in their various pulpits on Sunday (says the Dublin correspondent of the *Pall Mall Gazette*) in defending Christianity against the supposed attacks of Professor Tyndall and the "scientists" of the association, and many strongly denunciatory addresses were delivered. The ablest lecture on that side, but greatly to be distinguished from the ordinary anti-science sermons, was one given in the parish church by the Rev. Professor Jellet, Trinity College, Dublin, on the efficiency of prayer. The most energetic anti-Tyndall preachers were of the Presbyterian denomination.

#### FOREIGN MISCELLANY.

It is announced from Berlin that the Emperor William will pay a visit to the King of Italy in the autumn.

War between the Indians and the Americans has broken out afresh, the Osage tribe having recently declared hostilities against Kansas.

M. Rouher has arrived at Arenenberg, the present residence of the Empress Eugenie, and will stay there for some days.

The Rev. J. Sella Martin, the well-known coloured preacher and friend of the late Senator Sumner, has been appointed a special agent of the United States Treasury.

The impostor calling himself "Lord" Gordon has blown out his brains with a pistol. Two English detectives had arrested him in Canada, and were about to take him to the United States.

The effort in the Southern States to promote manufacturing industry has resulted in the establishment of large cotton manufactories at Augusta and Columbus, Georgia, and other cities.

The erection of six fortified castles in Bosnia has been ordered by the Porte, and the conversion of Erzeroum, in Armenia, into a fortress of the first class.

A telegram to the *Pall Mall Gazette* from Berlin states that the Russian Government has definitely rejected General Kaufmann's plan for the administration of Turkestan.

It is announced from Brussels that a full sitting of the Conference will be held to-day, at which Baron Jomini will present a report of the proceedings. One or two more full meetings will then be held, and the Conference will be at an end.

A correspondent of the *Western Morning News* at Madeira states that vine disease is seriously prevalent in that island. Many vines in the best vineyards of the country have been destroyed, and the disease is daily spreading.

M. Victor Hugo, while walking in the street at Passy on Sunday, was struck on the head by a pole which was being carried in a cart. He fell down insensible, but soon recovered, and was able to walk home.

A telegram has been received from Captain Cator, of H.M.S. Scout, at Valparaiso, stating that the expedition for the observation of the transit of Venus started on their errand on the 4th August.

According to the most recent and careful calculations, the population of Japan amounts to 33,000,000. The country is divided into 717 districts, 12,000 towns, and 76,000 villages, containing an aggregate of about 7,000,000 houses, and no less than 98,000 Buddhist temples.

The King of Bavaria is in Paris. His main object is to study costumes in the Exhibition in the Champs

Elysées, the Retrospective Picture Exhibition at the Palais Bourbon, and the Baudry's Mural Decorations at the Opera House, which will in a few days be on view at the Palais of the Beaux Arts. King Ludwig travels like a private gentleman. To-morrow his Majesty starts homewards, a few hours before Marshal MacMahon's arrival from Brittany.

AN ATROCIOUS ACT OF PIRACY has just occurred in the China seas, a number of pirates who had embarked as passengers at Canton, on board the steamer Spark, for Macao, having murdered the captain, mate, and purser, and maimed several of the passengers and crew, and afterwards made their escape in a junk. Gunboats have been sent in pursuit.

THE AMERICAN PRESIDENCY.—The American correspondent of the *Times* telegraphs:—"The Pennsylvania Republican Convention have recommended Governor John F. Hartranft as the Republican candidate for President in 1876. A resolution endorsing General Grant's claims in the event of his becoming a candidate for a third term was defeated by a heavy majority." This (the *Times* correspondent adds) is considered very significant.

A RAILWAY UP VESUVIUS.—The latest announcement of intended railway enterprise is almost startling. It is proposed to make a line from Naples to the summit of Mount Vesuvius. Half the journey will be over level ground, and the usual rails and engines will be employed, but from the place of ascent a new method will be resorted to, a modification of the system of cogged wheels which has been worked so satisfactory on the Rigi. The difficulty lies not so much in the sheerness of the ascent as in the uncertain nature of the foundation. It is announced, however, that all the necessary preliminary experiments have been made, and that the scheme is perfectly practicable. It is now merely a question of finance.—*The Hour*.

THE CROPS IN INDIA.—The *Times* correspondent at Calcutta says that Sir Richard Temple telegraphs from Goalundo that the rainfall everywhere has been short, except in Orissa. The autumn rice crops are partly injured. The general crops of grain—millet and maize—are safe, and up to the average. The winter crops are becoming critical from drought. Unless rain falls soon in Tirhoot the harvest will almost be a failure. The numbers dependent on charitable relief are reduced to 8,100,000. In the Rajshahye and Bhagulpore divisions there are but 400,000 remaining. In Burdwan and the Presidency Division the rain has been insufficient, but in Orissa it has been very heavy. We have had very heavy rains in this part of Bengal.

THE BEECHER-TILTON SCANDAL.—Mr. Tilton has, it appears by a cable telegram, taken legal proceedings against Mr. Beecher. He has served a writ upon that gentleman, and claims 100,000 dollars damages. Mr. Francis Moulton publishes a statement which contains a long history of the scandal and the whole of the correspondence which has passed. He produces documents which are said to be regarded as proving that Mr. Beecher has several times confessed himself guilty of criminal misconduct with Mrs. Tilton and five other ladies. Mr. Moulton says he makes this statement in self-defence against Mr. Beecher's attempt to vilify him by accusing him and Mr. Tilton of black-mailing. The excitement caused by these revelations (the telegram says) is tremendous.

AMERICAN COALFIELDS.—The *New York Daily Bulletin* says that recent reports made to the United States Land Office give the estimated coal area of 513,000 square miles, scattered over a number of the States and Territories. Beyond the Mississippi, Kansas claims 80,000 square miles of coalfield; Iowa, 24,000; Missouri, 24,000; Texas, 20,000; and Dakota, 130,000. But little of it is marketed, and owing to the cost of developing and the uncertainty of reachable workable veins, there is comparatively but little mining. As the demand increases these beds will doubtless be developed to supply local trade, but for years to come the superior Eastern coal will push its way West.

THE NEXT FRENCH COMPLEMENTARY ELECTION.—There will be an election for the department of Maine-et-Loire on September 13, at which a pure Septennialist will stand. M. Bruas, Vice-President of the Council-General, has issued an address in which he states that he is resolved unreservedly to support Marshal MacMahon. This course he believes to be the only way to restore peace and tranquillity. The Republicans have unanimously nominated M. Maille, who was recently dismissed from the post of Mayor of Angers, as the Republican candidate at the approaching election of deputy for that department. The Bonapartists will try to win another triumph. Their candidate will be M. Berger, who was one of the deputies of the department under the Empire and a member of the General Council.

THE CANADIAN DOMINION.—According to some opinions expressed at Montreal there is a general tendency in Canada towards a closer Federal union. The confederation of the various British provinces into the Dominion of Canada was a long stride in this direction, but the indications now are believed to point strongly to a feeling in favour of further confederation, which, in some sections, would go so far as to obliterate the provincial legislatures and the separate governments which still exist in the maritime provinces. It is thought that next year or the year after, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, will be consolidated into a single province, to be called Acadia, thus abolishing the separate governments of each. Within five or six years it is further in-



timated the consolidation idea may have made such progress that all the local legislatures and local legislatures and local machinery of provincial government will be abolished, the Dominion Parliament then assuming the entire administration of affairs.

**GRAND DUCAL MANNERS.**—The German papers report the following incident which occurred the other day at Dresden:—"The Hereditary Grand Duke of Oldenburg, who is studying at the University of Leipzig, happened the other day to be at the station of Dresden, and, while waiting for the train, entered the refreshment-room and seated himself without ceremony at a table ready served. The waiter requested him to take another place, as that one was engaged, but the duke rudely refused. The master of the establishment then came, and remonstrated with the prince, to which the latter replied by a blow. The master returned it with interest; the travellers present took the master's part, and his highness was hustled about and beaten with canes and umbrellas, and at last turned out of the room. The police afterwards intervened, and rescued the young man from the indignant public, who knew nothing of his rank, but saw that he had acted with great rudeness."

**JUGGERNAUTH.**—The Juggernaut pilgrims at Serampore are said to have manifested considerable dissatisfaction at the conduct of the Serampore municipal authorities in regard to the cars. The commissioners declined to allow one of the cars, which was in a manifestly rotten condition, to be removed until it had been repaired. The priests set hundreds of men to work, and kept them at it incessantly for a day and a night. But next morning the magistrates were still dissatisfied with the condition of the car, and impounded the ropes to prevent any attempt at moving it. "The result was," says the *Patriot*, "that for the first time within the memory of man the sacred car was not drawn on the night of the festival." But by the wise action of the authorities in preventing the removal of the car in its unsafe condition, there can be no doubt that many lives were saved. The magistrate who has thus been the indirect means of preserving the lives of a number of his fellow-creatures is covered with abuse, and accused of "conspiring to interfere with the religious observances of the people."

**SHAVED AGAINST HIS WILL.**—A Russian sailor named Kartashof, belonging to the sect of "Old Believers," which is recognised as being one of the least harmful of the State, refused, from religious motives, to shave his beard, saying that if he did, he would certainly, after his death, be consigned to everlasting fire and torment, grounding his belief on the passage of the Old Testament, where God directed Moses not to shave his beard. He added that he would never lose his beard unless he lost his head along with it, threatening at the same time to commit some act of violence if he were forcibly shaved, and expressing his belief that the Emperor would pardon him, as if he did not, no mercy would be shown him at the day of judgment. Kartashof was convicted of disobedience and mutiny, and sentenced to a year's imprisonment; but the court recommended him for pardon on account of his lack of mental and moral development and his religious belief. The government prosecutor, however, appealed from the latter part of the sentence, and the recommendation to mercy was stricken out. Kartashof has, therefore, been sent to prison, and has been forcibly shaved.

**EX-MARSHAL BAZAINE** has written a letter to the Minister of the Interior affirming that he had no accomplices in his escape except his wife and nephew, and defending his evasion on the ground that he was not tried by his peers, and therefore was not legally condemned. The Paris authorities have prohibited the pictorial papers to issue illustrations of the escape as narrated by Madame Bazaine, on the ground that her statements are wholly apocryphal. The *Presse*, the organ of the President, states in most positive terms that Madame Bazaine's narrative of the escape of her husband is false, and that the complicity of the prison officials does not admit of doubt. Bazaine, says the *Presse*, escaped by bribing his gaolers, and it also asserts that certain circumstances revealed in the course of the inquiry are so dishonourable to the accomplices that the trial of the suspected persons may take place with closed doors. Since his arrival at Spa, Marshal Bazaine has referred in conversation to the surrender of Metz. He admitted he might have committed errors, but he had not been a traitor. Had the smallest chance of piercing the German lines offered itself, he should certainly have seized it. But they must in future change their ideas as to what was and was not possible. By means of modern rapid firing and far-reaching arms, an enemy far inferior in numbers could so impede all movement as to destroy and demoralise an army. He had done at Metz all that was humanly possible. If he was guilty, then he should have been degraded and shot.

My judges," said the marshal, "notwithstanding the insatiable hatreds of politics, and the desire to make some man responsible for all the calamities, did not find any guilt, and it was unjust to heap all the responsibility on the head of an old soldier like myself, who had served his country for fifty years." It is stated that the marshal's present intention is to reside at the Hague, and write an account of the Metz campaign. Afterwards, it is said, he thinks of settling in England.

**EDUCATION IN AMERICA.**—The Bureau of Education at Washington has recently published its report for 1872, which presents some points of great interest to those who are watching the intro-

duction of State education here. It supplements, and in some points corrects, the educational statistics that appeared in the huge volume on the Census of 1870, put out by the Secretary of the Interior a year before. The percentage of totally uneducated persons within the Union proves to be much larger than is commonly believed, amounting to 17 per cent. of the males above childhood, and more than 23 per cent. of the females; but many of these are, of course, recent immigrants, and far more were formerly slaves. There are declared to be over 141,000 schools and places of instruction in the Republic, with a total income of ninety-five millions of dollars; and of these it is noteworthy that no less than 125,000 are common schools supported by nearly fifty-nine millions of dollars of State and municipal taxes, to which are added about five millions received from school fees and private contributions or endowments. The percentage of ignorance might be expected to diminish rapidly if it be true, as stated, that 3,621,000 males and 3,587,000 females of the youthful part of the population are under regular instruction, to supply which the labours are given of 93,000 male and 127,000 female teachers of various orders; yet this is shown to leave full five millions that should be taught unprovided for. As might be naturally anticipated, the sums devoted to the cause of education vary very greatly in different States; Massachusetts heading the list honourably with just twenty dollars per head paid for its population of school-age, which excludes infants under four; and the proportion going gradually downwards until it reaches its lowest point in reconstructed Georgia, where sixty-eight cents, about half-a-crown of our money according to present rates, is all that is applied to this object for each child that should be taught. The payments made to teachers also vary remarkably, some of the new States, where labour is at a premium, being especially liberal. Thus Nevada allows its schoolmasters on an average 116 dollars monthly, and its mistresses 88. Massachusetts gives 85 and 32 respectively, proportions that show female tuition to be comparatively a drug in the Boston market; for taking the whole of the Union, the schoolmaster gets on an average 55 dollars, and the mistress 35.

**THE FRENCH PERMANENT COMMISSION.**—Much interest was felt in the proceedings of the Permanent Committee of the French Assembly on Thursday, and there was a large attendance. M. Buffet presided, and three of the Ministers were present, namely, the Duc Decazes, General Chabaud-Latour, and M. Tailhand. M. Tirard, a member of the Left, questioned the Government about the recent arrests at Marseilles. M. Tailhand, the Minister of Justice, replied that the crimes which led to the arrests came under the jurisdiction of the common law; they were attempts at murder and pillage. M. Ferry, a member of the Left Centre, complained that certain newspapers still gave Bazaine the title of Marshal. General Chabaud-Latour, the Minister of the Interior, said M. Ferry's observation was just, and he would take steps to have the law respected. He added that the note published in the *Official Journal* that morning was intended to prevent the publication of letters not permitted by law. M. Noel Parfait, a member of the Left, asked for information respecting the escape of ex-Marshal Bazaine. General Chabaud-Latour replied that judicial proceedings had been opened and would be prosecuted with vigour. He could not say that every precaution had been sufficiently observed, for visits to M. Bazaine had been too easy and too numerous. When he (General Chabaud-Latour) entered the Ministry he desired to make a change in this respect, but the escape had come as a surprise before his plans could be carried out. The inquiry would make known whether the consideration shown towards the prisoner had favoured his escape. He would already affirm that the military garrison did not connive at the escape, but he declined to give any further details, in order not to interfere with the course of justice. M. Demahy, a member of the Left, questioned the Government relative to the renewed rigour displayed towards the Republican newspapers and the bad arrangements made for drawing up the new electoral lists. The Minister of the Interior justified the rigour with which the press have been treated, and supported his view by reading certain articles of a violent nature. With regard to the electoral lists, he said he was ready to listen to any claim that might be made, and would afford every satisfaction. M. Picard asked whether the distribution of photographs of the Prince Imperial was permitted. General Chabaud-Latour replied that the Government had forbidden the circulation of photographs bearing political emblems. In answer to a question relative to the recognition of the Spanish Government, the Duc Decazes, Minister for Foreign Affairs, said he did not wish to act outside the European concert, but would follow the action of the Great Powers. The British Government had communicated its views to him, and he would proceed in unison with it. No Power had yet accomplished the act of recognition, the delay in so doing being caused by a question as to the form in which the recognition was to be effected. M. Larocheffoucauld-Bisaccia and other members of the Extreme Right expressed disapproval of the Minister's conduct, which, however, met with the approval of a large majority of the committee.

M. Coggia has discovered another new comet. It is situated in the constellation Taurus, and its light is described as faint.

## Obituary.

### THE LATE MR. JOSHUA WILSON.

After several years of impaired health, leading to a general decay of nature, Mr. Joshua Wilson, of Tunbridge Wells, departed this life on Friday week, in the seventy-ninth year of his age. Although (says the *English Independent*) of a peculiarly retiring disposition, and of secluded habits, Mr. Wilson's name was well known throughout the Congregational denomination, as that of one who took a lively and practical interest in the progress of religion, both at home and abroad. His counsel and his purse were alike at the service of the churches, and his decease cannot but be felt to be a real loss. Though not always large, his benefactions were numerous and wide-spread; for his sympathies could always be enlisted in behalf of persons in distress. Probably all our readers will be perfectly familiar with the fact that Mr. Joshua Wilson was the son of Mr. Thomas Wilson, of Highbury-place, whose memory will for ever be associated with the early chapel-building efforts of Congregationalism, and with the Highbury Independent College. On leaving school he was articled to an attorney, and, we believe, served his full time in studying for the profession, but he never practised at the bar—his ample means after his father's decease leaving him at perfect liberty to follow the bent of his personal tastes. He wrote an admirable life of his honoured father, and was the author of some pamphlets on Church questions. He was fond of books, and had an extensive library. Mr. Wilson leaves two sons, Thomas Wilson, Esq., and the Rev. J. Remington Wilson, and one daughter; and Mrs. Wilson still survives.

The funeral took place on Wednesday at Abney Park. The body having been brought up from Tunbridge Wells by train, the mourners assembled at Cannon-street Station, and proceeded thence in three coaches to the cemetery. In the first were Thomas Wilson, Esq., the Rev. J. Remington Wilson, the Rev. Joshua Wilson Coombs, and Arthur Stratten, Esq. In the second were S. Morley, Esq., M.P., G. Bully, Esq., E. Burkitt, Esq., and the Rev. J. B. French. In the third were the Rev. S. S. England, Rev. J. Radford Thomson, and John Finch, Esq. Amongst those present were the Rev. Robert Robinson, of the London Missionary Society; the Rev. J. B. Paton, President of the Nottingham Institute—in which Mr. Wilson was deeply interested; the Rev. W. Tarbotton, of the Irish Evangelical Society; the Rev. W. P. Lyon, formerly of Tunbridge Wells; Rev. T. C. Hine, of Sydenham; Rev. W. Cecil, of Uckfield; Henry Spicer, Esq., W. W. Ashley, Esq., &c., &c. The service was of the simplest description, and therefore quite in keeping with the character and habits of the departed. The coffin having been taken into the cemetery chapel, the Rev. J. Radford Thomson read various portions of Scripture touching upon the death, the grave, and the resurrection of the just, with a very brief comment, and afterwards addressed a few words of consolation to the bereaved friends. At the conclusion of this address, the Rev. S. S. England engaged in prayer, thanking God for the blessings he had conferred upon the departed, and committing the bereaved to Him who is the friend of the fatherless and widow.

A procession was then formed, and slowly wended its way to the family vault, where already rest the remains of the father and mother of Mr. Wilson, and the Rev. J. Stratten, and Mrs. Stratten. The mourners and others having assembled round the vault, the coffin, which was of polished oak, with massive brass handles, was lowered into its place. The breastplate bore the following inscription:—"JOSHUA WILSON, died August 14th, 1874, aged 78 years." The Rev. J. R. Thomson then read a few appropriate verses from scripture, and afterwards offered up a prayer. The mourners and friends took their last look at the coffin, and in a few minutes the little gathering dispersed.

**ALDERMAN CHALLIS.**—Mr. Thomas Challis, the senior member of the Court of Aldermen, died on Thursday night, after a short illness, at his residence at Stamford-hill, in his eightieth year. His connection with the Corporation of London extended over thirty years. In October, 1843, upon the death of Sir Matthew Wood, he became Alderman of Cripplegate Ward, and in 1846, in conjunction with the late Mr. R. W. Kennard, M.P., and in the mayoralty of Sir George Carroll he served the office of Sheriff of London and Middlesex. Six years later—in 1852—he became Lord Mayor, and throughout his term of office he took a leading part in encouraging the formation of schools of art and in other educational matters. For many years he carried on business in Finsbury and Bermondsey as a hide-merchant, and for some time he represented Finsbury in the House of Commons, his colleague being Mr. Thomas Slingsby Duncombe. He was known as an impartial and painstaking magistrate, and was highly respected in the Corporation.

**SIR WILLIAM FAIRBAIRN**, the eminent engineer, died on Tuesday, in his eighty-third year, at Moor Park, Farnham, Surrey, where he had been staying during the past month in the hope of benefiting his declining health. He was born at Kelso, in Roxburghshire, and received his education as a boy at a small school at Mullochy, in Ross-shire, subsequently acquiring a more strictly professional training at Newcastle-on-Tyne. In the course of his early practice he originated many improvements in mill-work, which have since been



generally adopted, and he acted in conjunction with Robert Stephenson in the planning and execution of the Britannia and Conway Tubular Railway Bridges across the Menai Straits. Sir William Fairbairn was the author of many works on engineering subjects, was a corresponding member of the French Institute, an active or honorary member of almost every society connected with engineering science in this country, and of many foreign philosophical societies; and had received medals or other marks of recognition for his services to science from most of the Sovereigns of Europe. He was created a baronet at the recommendation of Mr. Gladstone in 1869.

**MR. SYDNEY DOBELL.**—The decease is announced of Mr. Sydney Dobell, the author of "Balder" and other poems, most of which were published under the pseudonym of "Sydney Yendys." He came of a Sussex family, but was born near London early in the year 1824. In early life he was a clerk in the office of his father, a wine-merchant at Cheltenham, and published in 1850 or the following year a dramatic poem entitled "The Roman," which attracted considerable notice by its own merits and by its earnest sympathy with the struggles of Italian patriots. In 1854 he gave to the world "Balder," and in the following year joined with his friend, the late Alexander Smith, of Edinburgh, in the production of "Sonnets on the War." These he followed up by a collection of lyrics, entitled, "England in Time of War," and a few other less well-known publications. Mr. S. Dobell's early death at the age of fifty will be much regretted by a large circle of friends.

### Epitome of News.

The Queen, accompanied by Prince Leopold and Princess Beatrice and Court, arrived at Balmoral on Friday afternoon. Contrary to the usual custom the public were not admitted to the railway-station at Perth, where Her Majesty breakfasted, much to their dissatisfaction, it is stated. Her Majesty will remain at her Highland residence till November.

The King of Denmark, the Princess of Wales, Prince Waldemar, and suite, embarked at Leith on Thursday for Denmark. The royal party were very heartily cheered by a large crowd of spectators. The King appeared in naval uniform. The Princess of Wales wore a navy blue travelling costume lined with red and white braid, and a blue velvet hat. They arrived at Copenhagen on Sunday, and were received by the other members of the royal family, the Ministers of State, and an enthusiastic crowd.

The Duke and Duchess of Edinburgh landed at Folkestone on Thursday afternoon from the special steamer Alexander. They were cordially received, and proceeded by special train to London.

The Empress of Austria paid visits on Friday to the Duke and Duchess of Edinburgh at Buckingham Palace, and the Princess Louise (Marchioness of Lorne) at Argyll Lodge, Kensington. In the afternoon the Empress went out shopping, and subsequently took a drive in the parks. The Duke and Duchess of Edinburgh paid a visit to Her Imperial Majesty at Claridge's Hotel in the afternoon.

The Crown Prince and Princess of Germany sailed from Ryde in the Osborne on Monday evening for Antwerp, and are now at Brussels.

The correspondent of the *Leeds Mercury* writes:—"Some surprise has been expressed that apartments at Buckingham Palace were not fitted up for the Empress of Austria, but it was understood that Her Imperial Majesty formally desired that no such hospitable preparations should be made for her reception. Her interview with the Queen was very cold and very curt, and on her visiting Osborne she declined to remain to partake of luncheon, which had been got ready for her."

An autograph letter has been addressed to the Prince Imperial by the Czar, inviting him to the Russian autumn manoeuvres, but the prince has excused himself from attending them on account of his studies at Woolwich.

Prince Charles of Romania has arrived in England, and is to spend several weeks in the Isle of Wight, for the benefit of the health of the princess.

Mr. W. E. Forster, M.P., is about to pay a visit to the United States.

Canon Kingsley, who lately returned from a long tour in the United States, is said to be very unwell. Mr. Kingsley's illness began during his sojourn in Colorado.

The veteran statesman, Earl Russell, entered his eighty-third year on Wednesday.

A bee show is to be held next month at the Crystal Palace by the British Beekeepers' Association.

Out of 1662 actions brought at the Manchester Assizes during ten years, 235 (the *Lancet* remarks) were against railway companies.

In honour of the coming of age of Earl Grosvenor, eldest son of the Duke and Duchess of Westminster, a series of festivities was commenced at Eaton Hall, near Chester, on Tuesday, with a garden party, to which about a thousand persons had been invited. The celebration has continued throughout the week.

The Wye has been so low of late that fish were unable to get up the river, but a freshet came down on Thursday as a result of the recent rains, and eight hundredweight of salmon was caught by one firm. The price in Moomouth yesterday was ninepence per pound.

The Bessemer saloon steamship is expected to leave Hull, in a complete state, in the course of three or four weeks, and to be placed at once on the Channel service, probable as soon as the middle of September, in connection either with the London, Chatham, and Dover, or the South-Eastern line. Should she fulfil the expectations of her builders, it is thought her ultimate route will be from Newhaven to Dieppe or Southampton to Havre.

At Clerkenwell Police-court on Friday, when Mr. Barstow, the newly-appointed magistrate, took his seat, there was but one charge for hearing, a case of drunkenness and assault. Such an event (the reporter says) has not occurred at this court for more than twenty years.

On Friday, Mr. Macaulay, residing in Port Glasgow, went into the Paisley swimming-bath to bathe. There was no one in the bath at the time, and on the keeper entering it, he was shocked to find Mr. Macaulay quite dead, in about seven feet of water. Mr. Macaulay was unable to swim, and had gone into the deep end of the bath by mistake. He was thirty years of age.

At St. Mellon's, near Cardiff, a farmer named Richards was recently accused of turning a horse into a neighbour's field. An investigation followed, and Richards was expelled from a congregation of which he had been deacon. His condemnation so acted upon his feelings that he became insane, and on Friday hanged himself in a small copse on his lands.

The Right Hon. James Stansfeld, M.P., on the prorogation of Parliament went to Cumberland, with the intention of spending a few days with his brother-in-law, Mr. G. Dixon, M.P., after which he was to have gone on to Switzerland in hope of there re-establishing his health. While walking among the Cumberland mountains Mr. Stansfeld had an accidental fall, which has so shaken his nervous system that he is now confined to his room, and it will be some time before he will be able to take his contemplated tour among the Alps.

The Earl of Pembroke and Montgomery was married on Wednesday to Lady Gertrude Frances Talbot, daughter of the late, and sister of the present, Earl of Shrewsbury and Talbot. The ceremony took place in Henry VII's Chapel in Westminster Abbey, a most unusual circumstance at the present day, as since Lord Hardwicke's Act in 1756 marriage ceremonies have been discontinued in that portion of the Abbey. The ceremony was performed by Dean Stanley and the Hon. and Rev. Arthur Chetwynd Talbot. The wedding breakfast was given at Lady Shrewsbury's house in Belgrave-square; and the Earl and Countess of Pembroke afterwards left, amid a shower of rice and satin slippers, for Wilton House, near Salisbury.

On the same day Miss Graves, daughter of the late senior member for Liverpool, was married to Mr. Charles M'Ever, jun., a member of the well-known Cunard firm.

Mr. Clowes, one of the masters of the City of London School, has been accidentally drowned at Whitby while bathing. He got into a strong current, and although a fair swimmer, was unable to reach the shore, his signs of distress not being understood until too late.

Another of the masters of the same school has lost his life. On the 11th, Mr. F. R. Wilton, B.A., ascended Snowdon, and his dead body was found yesterday near Capel Curig. He made the ascent from Llanberis with the intention of reaching the top of Snowdon, and it is supposed that in descending by the Capel Curig route to Bettwytyed he lost his way and so met his death.

Advices have been received that the Great Eastern Steamship, with the new Anglo-American cable on board, arrived at Heart's Content, Newfoundland, on Sunday morning, all well, having experienced stormy weather during the entire voyage.

The Welsh National Eisteddfod at Bangor was brought to a close on Friday. Sir Watkin Wynn, M.P., presided. The principal prize of the day, a gold medal and twenty guineas, was not awarded, as competitive essays on ethnology and chemistry were of inferior merit, only two competitors being submitted. The Rev. E. G. Jones minister of the Congregational Church, Talysarn, near Carnarvon, gained the Bardic Chair. In the previous year, at Mold, it was also gained by a Congregational minister. At the evening concert Miss Wynne was the chief vocalist. The Eisteddfod has been very successful in its financial results.

The Rev. Professor Peters, of Bala Congregational College, has been chosen Grand Worthy, Chaplain of the Welsh Grand Lodge of Good Templars; and the Rev. D. B. Hooke, Congregational minister, of Mold, has been chosen for the same office in the English Grand Lodge.

The first election of a School Board for Newhaven, Sussex, took place on Saturday, and resulted in four Churchmen and one Dissenter being chosen.

A school board for the parish of Moretonhampstead was elected on Saturday, and consists of five members, viz., the rector and one other Churchman, a Unitarian, a Wesleyan, and an Independent.

James Henry Gibbs, late butler at Llanrumney Hall, near Cardiff, was executed on Monday morning at Usk Gaol, for the murder of his wife, Susan Ann Gibbs. The prisoner protested his innocence to the last, and had to be supported on to the scaffold by two of the warders. His cries for mercy were terrible. Death was almost instantaneous.

A "demonstration" against the vaccination laws took place in Gainsborough on Monday night.

George Airthorpe, a working man, who was released from prison for refusing to have his child vaccinated, was drawn through the town by his fellow-workmen, and a meeting was afterwards held in the market-place, at which memorials to Mr. Disraeli and Mr. Solater-Booth, demanding the repeal of the vaccination laws, were adopted. Airthorpe, who presided, was presented with a purse of money. The meeting is said to have been attended by between 3,000 and 4,000 persons.

The captain and several of the crew of a Glasgow steamer, the Fairholm, have been lost off the north-west coast of Ireland. During a fog the vessel struck upon a rock and went down immediately.

An inquest was held at Witham on Monday on the body of Mr. J. Huckle, a farmer and Baptist preacher, who committed suicide by hanging himself in his granary. The deceased had for some time suffered from religious monomania. He told the doctor who attended him that he was afraid he would be eternally lost, and that the 38th Psalm exactly described his condition. He also said that he lived unhappily with his son, who called him an old fool for going about preaching, and refused to eat and converse with him. The jury returned a verdict of "Temporary insanity."

An inquest was held on Saturday at the London Hospital concerning the death of a little boy named Parkins, aged six. The mother said that she worked at the black-bead trimming trade, and on Friday last, while at her employment, the child took a bead from the table, and, placing it in his ear, said to his sister, "I've done it," meaning that he had accomplished a trick which he had seen his school-fellows perform—namely, that of passing the bead from the ear into the mouth. He had frequently boasted of his ability to accomplish it, and had been severely reprimanded and chastised by his father in consequence. Mr. Wreford, the house surgeon, stated that the boy died from inflammation of the brain, caused by the bead penetrating to it. He had since last Tuesday had six children under his care who were suffering from similar causes. The jury returned a verdict of "Accidental death."

The other day a labourer's wife at a village near Reading died from the sting of a hornet in her neck; the medical man gave his opinion that the immediate cause of death was syncope, the result of a nervous shock caused by the sting.

A diabolical attempt to upset a train has been made on a branch of the Somerset and Dorset Railway. Some persons had placed two large iron rails upon the line at a dangerous point, and a heavy passenger-train passed over it, fortunately, however, without meeting with any disaster. A reward of 50*l.* has been offered by the company for the discovery of the perpetrators of this dastardly outrage.

The Rev. Archibald Campbell preached in Crathie Church on Sunday. Her Majesty was not present. In the afternoon the Queen drove out by the south side of the Dee, through Abergeldie and Carbie Hill, returning to the Castle in the evening. The Duke and Duchess of Edinburgh are expected at Balmoral on or about the 20th of September.

Sir Andrew Leask and the Lady Mayores are making a short tour in the Highlands.

Another case of drowning is reported from Charmouth, in Dorset. The three sons of the Rev. J. Whish—who, with his family, was staying on that part of the coast—went out bathing on Thursday morning. Two of the young men could swim, but the other, Martin F. Whish, aged about seventeen, could not. He got beyond his depth, became frightened, and sank. His brothers brought him ashore, but he was dead.

The Cobden Club volume on Local Government, which will appear in February, will contain "The Local Government of England," by Hon. George Brodrick; of Scotland, by Mr. Caird; of France, by Comte de Franqueville; of Germany, by Mr. R. B. D. Morier; of Holland and Belgium, by M. Emile de Laveleye; of Spain, by Senor Moret y Prendergast; of Russia, by Mr. Ashton W. Dilke; and also an essay on the Local Government of Ireland. The volume will be edited by Mr. Probyn. —*Athenaeum*.

**SPIRIT PHOTOGRAPHS.**—Dr. J. H. Gladstone, F.R.S., has called attention to some photographs of fluorescent substances, which the editor of the *Philadelphia Medical and Surgical Reporter* thinks may help to explain the mystery of the so-called spirit photographs of which we have lately heard so much. It appears that the fluorescent substances, such as bisulphate of quinine, or uranium glass, have the power of altering the refrangibility of the violet or chemical rays of light; hence, although paper painted over with bisulphate of quinine will look nearly white, it will appear in photographs as if it were nearly black. Dr. Gladstone has exhibited some photographs of ornamental design traced on white paper with bisulphate of quinine; although the designs were nearly invisible to the eye, in the photographs they were boldly visible. A colourless solution of bisulphate of quinine was placed in one glass, and some ink in another glass; when both glasses were photographed they came out equally black. Dr. Gladstone said that once at the seaside he painted a pattern with bisulphate of quinine upon paper, and took the paper to a photographer to be photographed; he objected, because there was nothing on the paper, but on trying the experiment he found out his error. It was stated that some kinds of varnish possess a similar power of affecting the refrangibility of light. —*London Medical Record*.



**BRISTOL BAPTIST COLLEGE.**

The ANNUAL MEETING will be held on WEDNESDAY, September 2nd, in the VESTRY of BROADMEAD CHAPEL. Chair to be taken at One o'clock.

A Collection in the Schoolroom at 3 p.m. Tickets, 2s. each.  
An ADDRESS to the Students will be delivered in Broadmead Chapel, at 7 p.m., by the Rev. J. CULROSS, M.A., D.D., of London.  
RICHARD GLOVER, Secretary.

**REGENT'S PARK CHAPEL.**

Rev. CHAS. WILLIAMS, of Accrington, will PREACH next SUNDAY (August 30), Morning and Evening. Morning Service at Eleven. Evening at Seven.

Dr. LANDELS is expected to resume his labours on SUNDAY, September 6.

**BOURNEMOUTH and BOSCOMBE BAPTIST CHURCH.**

Bournemouth is now one of the most important watering-places in the South of England, with a resident population of more than 10,000, and has no Baptist Church in the whole district.

For some time past the Baptists in the neighbourhood have contemplated the establishment of a Baptist Church, either in the eastern part of Bournemouth or at Boscombe. In the former the population is rapidly increasing, and in the latter there is insufficient accommodation for religious worship, and at present the inhabitants are almost entirely left to the influence of the extreme Ritualistic party.

The need of Nonconformist places of worship being strongly felt in both these important centres, it has been resolved to attempt to meet both requirements by building School-churches to be temporarily used for worship, pending the erection of larger places.

Eligible sites have been chosen at Bournemouth near the Lansdowne Hotel, and on the high road at Boscombe.

The Rev. H. C. Leonard, M.A., formerly of Roxmoor, has accepted the cordial invitation of the Baptist Committee to undertake the ministerial charge for a year.

The enterprise has the sympathy of the Presbyterian and Congregational ministers of Bournemouth, the Rev. J. McGill and the Rev. W. Jackson; of the Rev. Prof. Angus, D.D., the Rev. Charles Stovel (President of the Baptist Union of Great Britain and Ireland), the Rev. David Thomas (Bristol), the Rev. C. H. Spurgeon, and of the Southern Baptist Association.

The promoters of the undertaking, though willing to do their best, are not able to contribute very largely, and now earnestly appeal to inhabitants and visitors, and to the Baptist denomination, for aid in this important effort in the service of the Kingdom of God. Contributions will be thankfully received by Mr. H. Rickards, Branksome Lodge; by Mr. W. D. Thomas, 3, Victoria-terrace, Bournemouth; or by the Rev. H. C. Leonard, Boscombe, Bournemouth.

**66, AVENUE ROAD, LONDON, N.W.**

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**The Nonconformist.**

WEDNESDAY, AUGUST 26, 1874.

**SUMMARY.**

In the middle of the dull season—this year owing to the beautiful summer weather duller than usual—the meetings of the British Association help to fill the newspapers and furnish suggestive topics. That assembly has been in session during the past week at Belfast, the commercial capital and most thriving town in Ireland, under the presidency of Professor Tyndall, whose inaugural address we have referred to elsewhere. The inhabitants of Belfast have made every effort worthily to entertain the peripatetic savans. Judging from the meagre reports given in the daily papers, this year's meeting does not promise to be specially notable. Apart from the discussions which have arisen in connection with the President's bold address, in which the clergy of Belfast have borne a full share, the progress of geographical discovery, and the various phases of the educational and labour problems, have occupied most attention. Stung by the pulpit philippics of the preceding day, Professor Huxley on Monday in the course of his lecture, took up the cudgels on behalf of his brother philosopher in the chair, and while advocating free and unrestricted inquiry and the unfaltering pursuit of the truth, denied that the doctrine he held as to the relation between the physical and mental qualities of men and brutes led to fatalism, materialism, and atheism, and cited the opinions of a number of eminent divines in favour of his views.

The season for general relaxation and slackness of trade is the busiest time of the year for farmers. Favoured by the brilliant weather, they have been able to secure in safety and in good condition an excellent wheat crop, and probably before the present week is over, the great bulk of the harvest will be gathered in. Mark-lane is, after all, a better criterion than the estimates of land surveyors and experienced agriculturalists. Great quantities of new wheat of superior quality have already been thrown upon the market, and the fall in prices has been very heavy, nearly eight shillings a quarter on Monday. It seems, also, that very few orders for foreign wheat have gone out, and that we may expect a lower range of prices for corn than has been known for ten years past.

We copy elsewhere a paragraph from the School Board Chronicle relative to the action now being taken by the National Society. It appears that many of the national schools are unable to continue on their present footing. Owing to the inability to obtain the requisite subscriptions which would entitle them to the Privy Council grants, many managers have opened negotiations with local school boards. British and Nonconformist schools are taken over without stipulations other than those of a pecuniary nature. But the managers of Church schools, under the direction of the National Society, are in the habit of offering a draft scheme of transfer, which provides that the schoolrooms shall remain in the hands of a Church of England Committee till a quarter to ten in the morning, and then be handed over to the school board. As school begins at nine o'clock, this, of course, means that the children may receive unrestricted Church teaching during the first three-quarters of an hour. The school board thus maintains a Church of England school, over the religious instruction in which the late patrons have no authority whatever, not even the right of entry to hear what is taught, and the Cowper-Temple clause of the Education Act, which forbids the use of denominational catechisms in board schools, is thus flagrantly evaded. It rests with school boards to resist such conditions, which are certainly unfair, if not contrary to the law.

There is still no important news from the north of Spain. Within very wide limits the Carlisle rule several provinces, and levy taxes and customs duties, and are very active in destroying railway and telegraphic lines. By the surrender, through treachery, of Seo de Urgell, they have got possession of a strong fortress and a number of guns; and Puycerda, another fortified town, is being vigorously bombarded. Notwithstanding the strong expression of European opinion, the Carlisle continue their atrocities, authentic accounts having been received of the recent cold-blooded execution of 185 prisoners of war who had surrendered to Saballs. Such are the savages patronised by French Legitimists, and to whom the Ultramontanists look to initiate a "holy war," for the ultimate triumph of the Papacy! It is not expected that General Zabala or his successor will open the new campaign for the

capture of Estella until the middle of September. The new levy is not sufficiently organised to enable the more disciplined troops now doing garrison duty and holding detached posts to join the army of operation by replacing them, and it seems possible that before the offensive is resumed, there will be another political crisis in Madrid, where the severity of the struggle in the field does not prevent the intrigues of the leaders of factions. The German gunboats have appeared off Santander, but their commanders are said to have explicit instructions to abstain from active interference unless molested, and to co-operate harmoniously with the foreign ships of war employed on the same service. It seems that the prefects of the Southern Departments have received special instructions from the French Minister of the Interior to prevent the sale of arms to the Carlisle. A better security for the faithful observance of the duties of neutrality would be the removal of the Marquis of Nadaillac, the Prefect of Paris, who has done his utmost for months past to further the Carlisle cause. The formal recognition of Marshal Serrano's Government is still delayed, though Austria is ready to follow the lead of Germany, France, and England. Russia holds aloof, for reasons not given to the world.

In the United States the agitation for the next Presidential election in 1876 has already commenced. The Republicans of Pennsylvania have taken the lead by refusing to nominate, for a third term, General Grant. This resolution is probably decisive, but it is of course possible that the general, if he desires to remain President, may accept the overtures of the Democratic party. The Pennsylvanian Convention put forward as a candidate Governor Hartranft, who is said, like President Grant himself, to have permitted lax dealings with the public money, having connived at the use of the funds of the State for electioneering purposes by the Republican Ring. As the struggle proceeds, his claims, as well as those of General Grant, will probably fall into the background, and it is quite possible that a comparatively unknown man may succeed to the Presidential chair. The question of free-trade, which the Republicans proper denounce, is likely to figure prominently in the respective platforms. It will perhaps be warmly taken up by the Democrats, and will certainly be strongly pressed by the great grain-producing States of the West, which are securing a preponderating influence in the politics of the United States.

**MARSHAL MACMAHON'S PROGRESS.**

THE State visit, if it may be so described, of Marshal MacMahon, President of the French Republic, to some of the more important centres of population in the North-Western departments of France, has given rise to a kind of languid speculation both there and in this country. What is its purpose? What political idea is it expected to subserve or realise? If the marshal were known to be actuated by an unscrupulous and engrossing personal ambition, it might readily be supposed that he was anxious to copy the example of Louis Napoleon, and to prepare the public mind for an exchange of the Septennate, as it now exists, for the throne of which he was to be the occupant, and a dynasty of which he should be the founder. But the marshal, albeit since he tasted the sweets of power he has let the world know that they are by no means disagreeable to him, is universally credited by his countrymen with that strong sentiment of loyalty which prohibits even a momentary entertainment by him of personal designs so alien from the intentions and expectations of the French people. The purpose of his progress must therefore be sought in another direction. The Times, indeed, insists upon it that it has no political purpose—a solution of the problem, it appears to us, which thrusts upon our common sense a greater number of difficulties than those which it professes to clear away. The tour has evidently been planned, and is being conducted, with a view to what the advisers of the Marshalate would regard as an adequate result; though it may be quite true, to borrow the language of the Pall Mall Gazette, that "as a stroke of policy anything more feeble was seldom devised."

What is it that is specially craved after by the French people at the present moment? Such institutions of Government as would justify them in the main in pursuing their wonted avocations without apprehension of any approaching political convulsion. Uncertainty is looked upon by them as the curse of their present condition. It is, perhaps, an exaggeration of the fact to affirm that they are indiffe-



rent to the constitutional form through which the political power of France may hereafter develop itself. No doubt, if fairly consulted, most Frenchmen would show that they have a preference for this or that constitutional organisation of the country. But we think it is almost true that a majority of the people of all grades would be inclined to surrender their own favourite theories if thereby they could secure the permanent establishment of quietude. Marshal MacMahon can offer them no such security. He is not, as we have already intimated, suspected of any design to crown himself. He is the Executive chief of a National Assembly so disabled by contending factions that it is unequal to the task of founding any institutional system of rule, and, unfortunately, the President himself is averse from any organisation of the Republic of which he is the nominal head. He says the Assembly has entrusted him for a definite term of years with the responsibility of preserving order; that during that period nothing more is necessary; that he will be faithful to his temporary mission; in short, that for six years to come, or thereabouts, he holds the sword and intends to hold it, in the interests, not of this or that political section of the people, but of France itself. And the probability seems to be that he has started on his tour with the hope of commending to the citizens of the French Republic a policy of which his own resolution must be regarded as the keystone.

If so, the marshal has undoubtedly failed; as, indeed, it was naturally to be anticipated that he must. This, at any rate, is just what France does not want—an immediate certainty purchased at the cost of a deferred convulsion. Six years' rest, with the certainty of terminating in a fierce revolutionary struggle, cannot give that assurance to either the man of business, or the man of pleasure, or even to the man of political aspirations, without which the mere maintenance of external order becomes comparatively valueless—and so, we should think, the marshal has found it on his provincial progress. He has not been insulted. He has received some tokens of more than official respect. But the demeanour of those towns which he has visited has been cool and reserved. Addresses have been presented to him; deputations have waited upon him; municipalities have bidden him welcome; ecclesiastical dignitaries have made him cognisant of his vast responsibility; but there has been no outburst of enthusiasm—no visible proof of the least inclination to recognise in him anything more than a respectable and useful stop-gap—no thought of looking up to him and hailing him as "the saviour of society." The Republicans are quite aware that he has no kindly leanings towards a Republic. The Legitimists see in the Septennate a fatal barrier to their own success. The Constitutional Monarchists bemoan the paralysis of Parliamentary government which the position he has assumed inflicts upon France. He is in the way of them all. To all the Septennate is a formidable obstruction. The Bonapartists alone can reap profit from the present state of things, and it is impossible to predict with confidence that a restoration of the Empire under Napoleon the Fourth will not be found feasible six years hence.

Marshal MacMahon is not gifted with a sensitive perception of political truth. He is a brave soldier, but he is no statesman. He is unable to read human nature—unable, it would seem, thoroughly to comprehend French nature. Perhaps, however, the lessons which have been impressed upon him during his tour may have the effect of enlightening him upon the one subject in regard to which he is most in the dark. The position which he now fills and the relation to public affairs in France which he now holds, are plainly not a vital necessity for that country. Useful as a makeshift, their whole worth depends upon what they are moving on towards. The personal indefinite must at least prepare the way for the institutional definite. The former has no *raison d'être* but in its capacity to lead the way to the latter. If Marshal MacMahon learns this lesson, and lays it to heart, so far as to let it govern his practice, he will have derived from his tour a benefit, differing in nature, perhaps, from that which he looked for at starting, but immeasurably greater in practical worth.

#### CHANGE OF AIR.

RAILWAYS and steamboats have revealed to numbers, who would never otherwise have known it, the jaded condition of their nervous system at this season of the year—a condition so dispiriting that nothing less than a bodily removal from customary scenes will overcome the disorder. A few old-fashioned stay-at-homes

are still extant, fossils of extinct species, who resemble the Cheapside citizen recently mocking at the annual migration of his neighbours, and saying that for his part he did not see how change of place was needed for change of air, since in England we enjoyed almost daily a change of the wind. But such sophistical modes of argument satisfy none but monomaniacs. It is generally acknowledged by all sensible persons that as soon as Midsummer has passed, it is proper to consider the great question of Whither? Children in the nursery begin to "droop"; boys and girls are "worn-out" with school labour; young men in counting-houses find life to be "stale, flat, and unprofitable"; young ladies lose heart over that canvas which, as John Foster said, is stained with the blood of murdered time, and even over the most thrilling sonatas; Paterfamilias, bravely shutting his eyes to the sordid reckoning of less or more, endeavours to believe that he, too, has an overwrought brain, or a heart whose pulsations indicate a lack of ozone from the hills; the shepherd of the flock himself, that painful divine, suspects that his sermons are suffering from an underdose of oxygen, that there is a want of colour in his images, and of cogency in his reasoning, which prove that the path of duty will be found in the ways of pleasantness, so that "supplies" must be obtained to carry on the work of giving good advice during the dogdays, while he, good soul! is devoted to schemes for resisting the decay of the "outward man." And so they all set out for that money-making coast-line of the British isles, or for the mountain range which forms the stock-in-trade of Switzerland. The jolly invalids having scanned the advertisements of the railway companies, or other emigration factors, descend in myriads mostly to the seaside. Writing painfully in London, our mind's eye wanders round the horizon towards the delicate multitudes who are at this moment recovering their broken health on the much-resounding shores of Great Britain and Ireland. Some, the intellectual flower of the flock, aiming high at the union of science and delight, have thronged to Belfast, there to listen to Professor Tyndall's ambiguous utterances, which seem to imply that a universe of blind impersonal forces has for its final work produced a race of intelligent beings who persist, by mistake, age after age and century after century, in "crying out for the living God." The visitors to the Emerald Isle will doubtless return much refreshed to their homes, satisfied with having heard on Erin's soil the greatest philosophic "bull" ever uttered by an Irishman. But these are few. The ordinary million are satisfied with less exciting fare. See the grave crowds of middle-class burghers gathered, on the esplanades of Llandudno or St. Leonard's, round the domestic show and endless clatter and crow of Punch and Judy, or, in numbers which the wisest teacher would fail to command, round the acrobats, or the wonderful canary birds, who at the word of command ascend the tight-rope, drag carriages full of other canaries, fire cannon, and stand unmoved on the barrel of a pistol at the moment of its discharge! It is surely charming to think of the very simple pleasures, and of the very elementary music, which satisfies the normal Englishman on the sandy shore. The entrepreneurs of sea-side amusement obviously hold but a humble opinion of the intellectual faculties of the invalids for whom they cater. The sillier the spectacle the more certain it is to pay. The worse the music, the more stunning the brazen din, the likelier to meet the requirements of the company. At least that seems to be the opinion, though we should like to see the experiment tried of a better style of entertainment.

Pleasing, too, it must be for the whole enormous tribe of marine lodging-house letters, shopkeepers, and hackney carriage-drivers, to see that this ever-increasing smoke, and annual nervous exhaustion of the inner parts of England, compels this determination of the inland dwellers to the water's edge. It seems as if the crowds of the interior were toiling and laying by that the traders on the sea-side might swallow up half the proceeds. Who can imagine the fabulous sums of money spent in the spring and summer upon the thousand miles of coast-line in England alone? The season of sunshine is short, but it is one during which much hay is made on what Homer questionably calls the side of the unfruitful sea, and those who gather the harvest must reflect with satisfaction on the small mercies which satisfy the emigrating householder.

There are risks doubtless in the emigration. All the people, indeed, who have been ill during the twelvemonth, including the fever-stricken, and all the children with measles and whooping cough, are conducted in pale procession to the shore, to infect apartments with

the malarious influence of their disorders; but against this must be set the invigorating action of air and exercise, and the cleansing influence of the waves. Who that at Margate or Ramsgate or Brighton contemplates the long rows of "machines" in which those great laundries wash the mortal garments of Londoners—some of whom there is reason to believe, submit to the process here, and here only, once in the annual circuit of the sun—can avoid thankfulness at the thought of so many earthen vessels getting a rinsing once a year? Praise to the enterprise and third-class fares by which White-chapel is enabled to tumble over head and ears in the Channel waters. It would be well if all London, with its stay-at-home millions, could be conveyed in regiments to the shore, and forcibly bathed by imperial authority. We wish the same blessing to Birmingham, Manchester, and Leeds, and every great industrial centre. More power to the sea-side! More water, more air, more life to the toil-stained throngs!

But this is only the material benefit of the national descent upon the coast towns. There are other and finer influences to be taken account of. It is a good thing for the British burgher to be lifted clean out of his belongings at least once a year. Home life sinks into ruts and grooves, and many a new idea is gained from conversation with strangers on the sands or the rocks in the summer excursions. The drowsy formal man sees livelier specimens of humanity, and sees them too in their holiday costume. Even in the religious sphere the charm is working. Many a Churchman, who sticks to his parish in town, wanders on the shore into the brilliant and populous "conventicle" and hears there such things as he never hears at home. And full many a Dissenter who clings to his chapel, like ivy to an old wall, will in the summer season venture into the churches of the Episcopal war, and albeit somewhat awkward in finding his places in the Prayer-book, will try to join in the service, and pick up a hint or two on the good points in that form of devotion which has come down to us from the Tudors. But if he with sufficient diligence devotes himself to such studies, and observes the Romanizing fooleries of the younger clergy, he may, perhaps, return to his tabernacle with a more understanding satisfaction in the plain worship handed down by tradition from his fathers.

So much for the sea-side. But there is a smaller company—and our soul often be with theirs, who knowing the nature of the delights which await them where salt water ebbs and flows, turn their faces inland, content to leave the beach to the holiday fry, with their barrel-organs and spades, and pails and nursemaids. Some traverse the course of Scottish streams, or climb the pure heights of Braemar. Some, but too few, explore the exquisite distances of the river valleys of Radnor and Brecknock—scenery the like of which you may vainly seek in France or Spain. Some strike through the rich uplands of Yorkshire, or the richer beauties of Surrey and Hampshire. And a few, not disdaining what is near at hand, find rest for their spirits on the upper Thames. "Even so have I seen," as Jeremy Taylor would say, this river winding through Berkshire at the foot of some considerable hills, whose summit is overgrown with forest, and whose sides bear marks in escarpments on the sword of British or Roman encampments. From these headlands is seen the Thames meandering through wooded slopes, and rich meadow expanses, and rising grounds covered with golden corn. A sense of profound quiet and security, far from Punch and Judy, fills the mind with pleasurable emotions. Here the stray Londoner or man of Leeds revels in solitude, the true restorative for jaded powers. Beneath him, amidst embowering trees, lie two old neighbour villages, joined by a wooden bridge across the river. An occasional fisherman, in wait for the jack and perch that swim in the deep mill-pools, and amidst abundant osiers, ascends the stream in his punt. The picture brightens at every plunge of his pole. The grey square tower of the village church rises slightly above the elms, and stands forth peacefully before the background of grassy hills. The long reach of the river is dimpled by the morning breeze. Its banks are formed of one tall mass of rushes and flowers. The foolish gudgeon dart and quiver beneath the floating water-lilies, as if they knew the business of the voyager; who rests to gaze on the thatched village gables, or the gardens radiant with hollyhocks that shine like lamps in the green shadows behind them. At length, having worn out the livelong day, as the clouds darken into leaden masses, our voyager returns with a single roach to his lodgings. The jack knew their trade too well. But he has brought home a tranquil brain, a



heart-beating time like a pendulum, and an appetite like a pike among the water-lilies; and better far than all, a sense of delight at living in this glorious England, the home of beauty, of liberty, and of peace. And so we wish good luck to all our readers, wherever such disinterested wishes may find them.

#### THE HARVEST.

In another week all the cornfields of Essex are expected to be cleared. The crops on the heavy lands of the county have turned out better than was expected. Some of the wheat which has been thrashed out in Essex is, however, thin and steely. Barley is not a great crop this year in Essex. Some of the wheat which has been carted in Norfolk is not in very good condition, but that carried towards the close of last week was secured in first-rate order. About half the barley in Norfolk is up, and in some parts of Norfolk the harvest may be said to have been completed on Saturday night. Wheat is considered to be a full average crop in Norfolk. Barley is disappointing as to quality, but it has been secured in excellent condition.

Mr. Mechi, of Tiptree Hall, writes to the *Times* as follows:—"Now that we know the results of many threshings of wheat in this county, there is evidence of a very heavy crop, and this arises principally and peculiarly from very cold, stiff, and undrained collapsing clays, which in ordinary, and especially in wet, seasons give such poor returns. The dry winter and hot, dry season generally have rent such clays into enormous cracks, deep and wide, thus airing and drying the soil and subsoil, but leaving sufficient moisture for the maturing of the wheat plant; while on the more friable, drained, and well-farmed lands the drought, in many cases, has somewhat reduced and injured the wheat plant. In some parts of a field having cold, stiff clay the crop is abundant, while on the other lighter portion there is a much smaller yield; in fact, it has been a good heavy-land season. The bearded wheat is almost everywhere an abundant crop. On light soils the weight per bushel has been diminished by the excessive dry heat having shrunk the kernels, but it is all in first-rate order for grinding. There is a great scarcity of green food in this county, especially on light lands, for want of rain. Barley suffered no injury from frost, and is a good crop on cool land, but rather shrivelled on light soils. It is a bad bean and hay season."

At Mark-lane on Monday, there was a large supply of new wheat, and the final price was 6s. to 8s. lower than in the preceding week, while few sales were effected even at the lower price. Foreign wheat, in which the previous fall was more rapid than in English wheat, also fell 2s. to 3s. per quarter, and flour was about 3s. per sack lower. This fall in the market confirms in the most decided manner the reports which have been received as to the general excellence of this year's harvest. There appears every probability now that wheat and flour will be lower in price this season than they have been since the harvest season of 1864, and the ultimate consequences to the trade of the world cannot but be of the most satisfactory kind.

#### MULLER'S ORPHAN HOUSES.

Mr. Muller has issued his "Brief Narrative of Facts" in connection with his Orphan Houses on Ashley Down. Mr. Muller says that since the formation of the institution on March 5, 1834, he had obtained from the Lord simply in answer to prayer 617,000l. 38,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which were assisted by its funds; above 8,200 now frequent the schools; more than 88,000 Bibles, above 205,000 Testaments, and above 174,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the institution; and about 50,000,000 of tracts and books, likewise in several different languages, have been circulated. There have been, likewise, from the earliest days of this institution, missionaries assisted by its funds, and of late years more than 170 in number. On this object alone 138,000l. have been expended from the beginning. Also 4,408 orphans have been under our care, and five large houses, at an expense of 115,000l., have been erected and fitted up, for the accommodation of 2,050 orphans. Further on in the narrative, speaking of the means which have been sent in answer to prayer for the support of the 2,261 orphans who were under his care during the past year, Mr. Muller says:—"During the past year again was expended on the support of the orphans alone 25,290l. 11s. 6½d., besides 16,528l. 5s. 5d. in connection with the other objects. For all this we waited on God, and were helped. These expenses, moreover, do not decrease, but rather increase year after year. The reader may have a family of seven to provide for, and may find it difficult, in these dear times, to meet all the expenses connected with such a family. But we have the expenses of 2,400 persons daily to meet. And how do we meet them? We have no certain income to depend on. We have no way of earning the money for these vast expenses. We look to the Lord and to Him alone. And He has never failed us. Perhaps you say, this is a very easy thing, your

work is now known far and wide, and people send you what you need. Ah, dear reader, if we were to depend on that, we should soon be confounded. While I am writing this, for many days past our income has been 200l., 300l., and 400l. daily, very rarely more; while our outgoings have been 1000l., 2000l., yea, 3000l. and more daily. During the last few weeks the expenses of the institution have been so great, and the income so small, as that the balance we had in hand has decreased altogether more than 5,000l.; and, if thus it were to go on about two months longer, we should not have a shilling left. If under these circumstances we were to trust in the fact that this institution is now well known, we should certainly be confounded. Our hope is in God alone. He has helped us for forty years, and we trust that He will yet help us. And in the meantime we desire to be thankful for having had hitherto all we really needed. . . . During the last year, from May 26, 1873, to May 26, 1874, the average expenses were 12l. 15s. 5d., whilst in the year from May 26, 1872, to May 26, 1873, the expenses for one orphan were 12l. 19s. If the reader should be surprised that the average expenses are so little for each orphan, and that yet everything is included in this, even as to medical attendance, medicine, yea burials, we reply, that the reason is—because there are so many, so that we buy everything on wholesale terms; seek to manage in the most economical way; and that, while everything is done for the orphans which really tends to their health, at the same time we keep before us that these dear children are to be brought up in a way suitable to those who, by the labour of their hands afterwards, have to support themselves."

#### UNSEAWORTHY SHIPS.

The following is the reply of the Plimsoll Committee to the commissioners' final report:—"The Commissioners' Report, by common consent, contains, clearly set forth, all the objections which can be urged against interference, and it therefore becomes of the utmost importance carefully to examine how far these objections against remedial legislation are valid. Taking deck-loading as included in the term overloading, the demand of Mr. Plimsoll is simply this—this and no more—that ships needing repair shall be repaired, and that ships shall not be overloaded. To secure the first he proposes that all ships now unclassified shall undergo a periodical survey like that to which the far greater part are by their owners voluntarily subjected through Lloyd's or the Liverpool Association and other agencies. He does not propose a survey as a condition precedent to every voyage, nor even an annual survey, though both are falsely attributed to him. If the owners like to have their ships surveyed by Lloyd's or the Liverpool Association, his bill would hold them free of any further liability—would hold them to have complied with the law. What then are the objections which the commissioners urge against this proposal? They are these:—That a government survey would be a bad thing, because—first, it would destroy the shipowners' sense of responsibility; and, second, it would lead to a bad system of shipbuilding in the future. If the commissioners are right, then it follows that the responsibility of the owners of those ships which are now surveyed by Lloyd's and the Liverpool surveyors and by the Board of Trade has been impaired, if not destroyed thereby. But who would venture to make so wild an assertion as that? If the commissioners are right, it follows—that the repairs now continually being executed under the large staff of surveyors employed by Lloyd's, &c. (often solely against the inclination of the shipowner, and in still more numerous instances when he is striving with the surveyors for less efficient and therefore more economical repairs), are tending to promote bad shipbuilding. Further, 294 ships were surveyed under the Act of 1873 to June 30, 1874, and 281 of these ships were condemned; but if the commissioners are right, it follows that it was a bad thing to have interfered with these rotten ships, and it would have been better to have let them alone, for the owners to have sent them to sea on their own responsibility! If the commissioners are right, it follows that the whole course of recent legislation affecting mines, factories, houses, railways, and ships, is wrong and mischievous, because it was distinctly adopted on the principle that the interference of Parliament was absolutely necessary to protect those who could not protect themselves. The public must judge of the force of these objections. With regard to Mr. Plimsoll's second proposal—that no ship shall be overloaded, to prevent overloading he asks that a line should be painted on each ship, and that no load should be put into her that would carry that line below the surface of the water. The commissioners say—No; if you do that everybody who does not now load so deeply as you would be obliged to put that mark would then load quite down to it. But the shipowners can do that now, and worse; they can load far more deeply than that, and the same considerations which guide their conduct now would still be in operation. The law would only affect the evil-doer, it would not touch the respectable shipowner. And further, even if it did, it would be better that those seamen who now enjoy a wide margin on the side of extra safety should have that margin a little reduced, if the result should be to protect an equally large number from deadly peril—to bring safety to

those whose lives now hang merely on the chance of continued fair weather. The commissioners say that many ships which have hitherto carried certain loads with safety would have to take less in future. That they have carried their cargoes safely hitherto—i.e., without suffering shipwreck—is clear, because they are still in existence; but it is not clear that precisely the same thing might be said twelve months hence of the survivors, even if during the interval one-half our present ships had gone down from nothing but overloading. The commissioners also say that to prescribe freeboard would tend to the production of light ships in the future, but they ignore the fact that the same bill which seeks to put some limit to loading, provides also for the survey of ships. If the bill merely proposed to deal with overloading, there would be some ground for the objection of the commissioners, although very little, for at present ships may be built lightly (and are), and it is clear that any advantage to be derived from building such ships is now attainable. But the bill deals also with survey, and under its provisions there would undoubtedly be greater care taken than there is now, to build strong ships. Again, the public must judge. Mr. Plimsoll has in his book and in his speeches stated the case of our seamen, and no single specific statement of fact, touching either a ship or a shipowner, has yet proved incorrect. The final report of the commissioners has (most grudgingly it is true, yet fully) confirmed the truth of his general statement. The commissioners have now reported, urging objections, and herein those objections have been examined by way of reply. The decision now rests with the public and with Parliament. The one will complete its finding soon, and the other will be asked early next session to settle this controversy by the decisive logic of a vote."

#### LORD LYTTLTON ON FOUNDERS.

Lord Lyttelton has published (with Mr. Murray) the speech which he delivered in the House of Lords on the 3rd inst. on the Endowed Schools Act Amendment Bill, adding an Appendix, in which he says:—"The received opinions as to private endowments for public uses is, that a man has a natural and ought to have a legal right to direct for ever the application of any part of his property to any such public or charitable use, provided only that the particular mode of application be not absurd or flagrantly opposed to public policy in the judgment of the Court of Chancery. Even if it is, the Court will go on the principle of *cy-près*, and direct the application as near as possible to the testator's intention. This opinion in the mind of most people is not only right, but self-evident, and to oppose it is not only wrong but impious. All I have ever done positively has been to deny the truth of the doctrine so stated—the right of perpetual trusts. There is a legal saying, 'The English law abhors perpetuities.' In this case it does just the reverse. No man can tie up his property for private use for more than a limited time. In England this has long been the law. In Scotland the right of perpetual entail did exist till a few years ago, when it was expressly abolished by Act of Parliament. The abstract question whether a man has the right to control the use of his property at all after his death I need not consider; for whatever reply be given to it, I think it highly expedient that he should have the power to do so for a reasonable term. Whether that term should be fifty or a hundred years, or what, is a question of discretion and degree. The above negative principle is all I have contended for. But, as a matter of opinion, I am prepared to go further. Not as a matter of right, but again on the ground of high expediency, I think a man might be allowed to appropriate for ever property to certain largely defined public uses; as for the promotion of religion, of education, of agriculture, of art, of science, or many others which might be named. For I cannot conceive that a time should ever arrive when endowed funds may not be beneficially so applied. If it did, it would be for Parliament to interfere. But the details of the application, I think, should be for the generations which are to enjoy the funds to regulate by duly constituted tribunals. Nor do I say, as has often been imputed to me, that at any time the state should, as a matter of course, step in and take possession of endowments. The actual mode of proceeding, it seems to me, might be of this kind. At the end, say, of each successive period of fifty years from the death of a testator, his trustees should be at liberty, if they thought fit, and subject to an appeal to the court, to vary the application of the fund. On the other hand, it should be open to persons interested to act as relators, and move the court to take a case in hand, on certain conditions, if trustees refused to act. This is of course, only a slight outline. I admit fully that I mean open war against the phantom of founders deceased centuries ago, and their dead hand. But I do not wish to discourage endowment, nor do I believe the change would do so. If I understand it right, your eminent neighbour Sir Josiah Mason, has just acted on the very principle I have suggested, only that in two respects he has gone further than I should advise. He has, I believe, required his trustees to review the operation of his trusts, with power to vary it, at the end of successive periods, and he has fixed those periods at the very short term of fifteen years each. Dean Colet acted similarly in substance, more than 300 years ago, in founding St. Paul's School."



## Literature.

## HUME'S PHILOSOPHY.\*

The publication of a new edition of the philosophical works of David Hume may be said to be demanded by their relation to the current philosophy of our time. It is given to but few men to make an era in human thought. Many may attain eminence by literary gifts or artistic power, who, nevertheless, in solving the problems of knowledge and life, do not advance the human mind a single step. It is the high distinction of Hume that, not in spite of his scepticism, but because of it, his speculations led to the opening of a new era in metaphysics. His "Treatise on Human Nature" is in some measure, the source and origin of all subsequent philosophy. Hardly noticed at all upon its first appearance, it has nevertheless determined the course and shaped the character of intellectual inquiry for more than a hundred years. It is a notable circumstance that the sceptical philosopher, who in the religious world is chiefly remembered by his fallacious argument against miracles—which, as Mr. Green points out, his own metaphysical system itself makes nugatory,—may claim perpetual and even grateful remembrance as the writer who woke up Kant from his "dogmatic slumber," to give to the world his critique of Pure Reason, and who roused the zeal of Reid and his successors to seek a new basis for mental science.

The position of Hume in relation to the old philosophy and the new, is rarely considered in its true light. The editors who superintend this new issue of his works endeavour to supply the data for a just estimate of their value. This is the chief and principal merit of the edition. Not that other and minor excellencies are wanting. The text, for example, is accurate and reliable, taken as it is from the edition of 1739, the first edition published. The type is admirable. The general and marginal references are all that could be desired. But a separate table of contents for the Editor's "introductions" would be useful in assisting the mind to take in at a glance the whole course of his remarks, as well as for general reference. Modern orthography, too, in the text of Hume's Treatise would scarcely be a disadvantage. One does not see the need of keeping to the old spelling, and disfiguring a well-printed page with "chuse," "compleat," "steddy," "wou'd," "tis," "tho'," "supply'd," "deny'd," and the like; but this is perhaps a matter of taste, which we are forbidden by Hume's philosophy to discuss. It is, however, a real and undoubted advantage to relegate to the "general introduction" rather than to interrupting and embarrassing foot-notes, the editor's criticism of Hume's principles.

Of that criticism itself one can hardly speak without qualification, yet one can hardly speak too highly. As far as it goes it is a valuable contribution to the study both of the "empirical" and the "transcendental" philosophy. It is patient, minute, elaborate, discriminative—full of details, perplexing even to an ordinary reader by its very completeness and thoroughness. Its faults are the excellencies at which it aims. There is no relief of rhetoric or passion; no literary embellishments or polemic fire. It is cool, calm, dispassionate, yet not without earnestness throughout. The writer seems to remember Hume's complaint of the unphilosophic temper of his own time. "It is not reason," says Hume, "which carries the prize, but eloquence; and no man need ever despair of gaining proselytes to the most extravagant hypothesis who has art enough to represent it in favourable colours. The victory is not gained by the men-at-arms who manage the pike and the sword; but by the trumpeters, drummers, and musicians of the army." In Mr. Green's style and manner there is little of "trumpet" and "drum," but much of "pike and sword." It may be that our taste is vitiated by the popular literature, or our faculties enfeebled by the popular philosophy, but we could wish, as we pass from page to page of this acute philosophical analysis—this relentless exposure of logical inconsistencies—that Mr. Green would cease now and then to be a "man-at-arms," and blow a blast upon the rhetorical "trumpet," or beat a tattoo upon the polemic "drum."

Mr. Green holds, and we think rightly, that the value of that system of thought of which Hume was the great exponent is not well understood. Nor is he alone in this opinion. Sir William Hamilton complains that Hume's

assailants almost always misjudge him. Hume was not a dogmatist, but a sceptic; and it was his rôle, not so much to propound a new and original system of philosophy, as to show that on the accepted principles—on the basis of the sensationalism of Locke—nothing could be established; but that religion, philosophy, and science were alike destitute of real and solid foundation. Popular psychology persists, says Mr. Green, "in ignoring the fatal question "Hume asked, and still digs in the old vein "he has exhausted, and of which his final dilemma has shown the bottom." In Mr. Green's view, "The Treatise on Human Nature" and the Critique on Pure Reason, taken together, form the real bridge between the old world of philosophy and the new. . . . "The one with full and reasoned articulation asks the question which the other with equal fullness seeks to answer. It is probably because the question in its complete statement has been so little studied among us that the intellectual necessity of the Kantian answer has been so little appreciated. To trace the origin and bring out the points of the question in order to the exhibition of that necessity," is the task which Mr. Green makes his own in his "Introduction."

With remarkable skill and penetration Mr. Green fulfils his task. A more masterly analysis of philosophic thought it has rarely been our privilege to read. The writer shrinks from no labour, and evades no difficulty in his inquiries, even as he is baffled by no ambiguities of expression or jugglery of words. He probes the empirical philosophy to the bottom. Had he the happy faculty of being able to light up occasionally his multitudinous details so as to show their bearings upon the whole subject of discussion, it would greatly assist such readers as are little accustomed to abstruse metaphysical studies. But it is not for these he writes; and, he may have, with Hume, the not unnatural conviction that it would be a strong presumption against the truth of his criticism, if it were "so very easy and obvious" to the common mind.

The question at issue which Hume is said to ask and Kant to answer, and the origin and points of which this "general introduction" professes to trace and reveal, Mr. Green nowhere formally and definitely states. This is an omission which springs no doubt from familiarity with the subject on his part, and from the persuasion that the question is virtually implied in almost every paragraph of the dissertation. But, considering the tone of Mr. Green's remarks on the popular logic and psychology, such an omission should not have been made. Bred as most of us have been in the sensational school of philosophy, although utterly dissatisfied both with its starting-point and issues, how can we be expected to supply this omission, and say what that question is, especially as Mr. Green intimates some never "come in sight of the problem at all"? Hume, like Locke, builds his system of philosophy upon impressions and ideas; impressions taking the place of Locke's ideas of sensation, and ideas, which are only faint copies of impressions, doing duty for Locke's ideas of reflection. "The first capacity of the human intellect," says Locke, "is that the mind is fitted to receive impressions made on it, either through the senses by outward objects, or by its own operations when it reflects upon them. This is the first step a man makes towards the discovery of anything, and the groundwork whereon to build all those notions which ever he shall have naturally in this world. All those sublime thoughts which tower above the clouds, and reach as high as heaven itself, take their rise and footing here: in all that good extent wherein the mind wanders, in those remote speculations it may seem to be elevated with, it stirs not one jot beyond those ideas which sense or reflection have offered for its contemplation." In like manner Hume, though with more rigorous consistency, maintains that we cannot go beyond experience; and experience gives us simply impressions from the senses and ideas which are faint copies of them, and all beside—ideas of relation, of cause and effect, and the like—comes from our "propensity to feign," our "custom or habit," and is nothing but a fiction of thought. Where, then, is there room for certainty and reality in philosophy, science, or religion? The result of Hume's speculation is what Sir William Hamilton calls an "annihilating scepticism." Kant declares that the grand purpose of his work is to show, not how the faculty of thought is possible, but "what and how much can reason and understanding, apart from experience, recognise"—"how far reason can go without the material presented and the aid furnished by experience." Instead of building the edifice of knowledge upon sensation, Kant holds that

"our empirical knowledge is a compound of what we receive through impressions, and that which the faculty of cognition supplies from itself, sensuous impressions giving merely the occasion." The question, then, which Hume asks and Kant answers is as to the origin, reality, and limit of our knowledge,—a question usually ignored by men of science, who consider the history of a piece of chalk of more moment than an inquiry into the ideas, operations, and destiny of the mind that contemplates it, and by philosophers of the utilitarian school who narrow their vision to the limits of their creed, and regard the beginning and end of things as a matter of no concern.

Mr. Green's dissertation opens with an analysis of the philosophy of Locke, whom Hume followed, and in whom are sufficiently gathered up the results of the empirical philosophy of his predecessors. Mr. Locke's problem was, "The origin of ideas in the individual man, and their connection as constituting knowledge; his method was that of looking into his own understanding to see how it wrought." Mr. Green points out the embarrassments involved in Locke's imaginary looking into his own understanding, and in his finding a "tabula rasa" which is somehow cognisant of itself and of its having been a "tabula rasa," though "memory" only recalls what has been previously known, and it is impossible to see "how a man's own primitive consciousness, as yet void of the content which is supposed to come to it through impressions, is originally known to him." Mr. Green repeats what he tells us Plato observed long ago, that "sensationalism, to be consistent, must be speechless." For, sensations unless perceived, distinguished, described, are nothing, and they can only be perceived, distinguished, and described, by operations of the mind. "Perception is necessary in order to give an idea of sensation; the impression of perception must be taken by the mind in its earliest receptivity, or, in other words, it must impress itself while still a blank, still void of any 'furniture' wherewith to make the impression." In trying to get at what shall be the mere fact in detachment from mental accretions we come, says Mr. Green, to the "merely indefinite in consciousness." We seek the "real" and we find the "void." Mr. Green also shows that in his account of the simple ideas, of general and complex ideas, of the relations of identity, resemblance, cause and effect, Locke "interprets the earliest consciousness in terms of the latest," and pre-supposes in the simplest act of knowledge, the very conceptions which are said to be thus derived and conveyed. We find in Locke, as in all popular psychologists since his time—

"The implicit assumption of certain ideas either as possessed by or acting upon the mind in the supposed primitive state which are yet held to be arrived at by a gradual process of comparison, abstraction, and generalisation. This assumption, which renders the whole system resting upon the interrogation of consciousness a paradox, is yet the condition of its apparent possibility. It is only as already charged with a content which is yet (and for the individual truly) maintained to be the gradual acquisition of experience that the primitive consciousness has any answer to give to its interrogator."

Of the contradictions which, according to Mr. Green, Locke's doctrine of real existence involves, the following may be taken as a specimen:—

The idea of substance is an abstract general idea, not given directly in sensation and reflection, but 'invented by the understanding,' as by consequence must be ideas of particular substances which presuppose the abstract idea. On the other hand, the ideas of sensation and reflection from which the idea of substance is abstracted, and to which as real it, as an invention, is opposed, are ideas of 'something,' and are only real as representative of something. But this idea of something—the idea of substance. Therefore, the idea of substance is the presupposition, and the condition of the reality, of the very ideas from which it is said to be derived."

Upon Berkeley's relation to Locke and Hume Mr. Green does not dwell at any great length, and much of the criticism upon Hume himself repeats in substance what has been said of Locke. Berkeley "missed the true method of attack on materialism—the only one that does not build again that which it destroys—the method which allows that matter is real, but only so in virtue of that intellectual superinduction upon feeling without which there could be for us no reality at all; that thus it is indeed opposed to thought, but only by a position which is thought's own act. For the development of such views Berkeley had no patience in his youth nor leisure in his middle life." In other words—"Misunderstanding the true nature of the antithesis between matter and mind, in his zeal against matter, Berkeley took away the ground from under the spiritualism he sought to maintain. He simply invited a successor in speculation, of colder blood than himself, to try the solution of spirit in the same crucible with matter."

\* A Treatise on Human Nature. By DAVID HUME. Edited, with Preliminary Dissertations and Notes, by T. H. GREEN, Fellow and Tutor of Balliol College, and T. H. GROSE, Fellow and Tutor of Queen's College, Oxford. Two vols. 8vo. (Longmans and Co.)



In his searching criticism of Hume's philosophy, Mr. Green indicates with much ability how, according to Hume's principles, body and mind both disappear, and all becomes "a succession of impressions and ideas"; how nature is reduced to a sequence of sensations, morality to a sequence of pleasures and pains; how ideas of relation, of identity, cause, effect, self, God, become fictions of thought, which custom or habit induces us to feign; how uniformity in nature is inadmissible, and experience can never be the parent of knowledge; how the breach between the "expectation of the recurrence of familiar feelings," and inductive science is left unfilled; and in short, "Locke's suspicion that a science of nature is impossible, instead of being overcome, is elaborated into a system."

Upon the relation of physiology to metaphysics Mr. Green well observes:—

The quarrel of the physiologist with the metaphysician is, in fact, due to an *ignorantia cleuchi* on the part of the former. . . . The question is whether the conceptions which all the departmental sciences alike presuppose shall have an account given of them or no. For dispensing with such an account altogether (life being short) there is much to be said, if only men would or could dispense with it; but the physiologist when he claims that his science should supersede metaphysics is not dispensing with it, but rendering it in a preposterous way. He accounts for the formal conceptions in question, in other words for thought as it is common to all the sciences as sequent upon the antecedent facts which his science ascertains—the facts of animal organisation. But these conceptions—the relation of cause and effect and so forth—are necessary to constitute the facts. They are not an *ex post facto* interpretation of them, but an interpretation without which there would be no ascertainable facts at all. To account for them, therefore, as the result of the facts is to proceed as a geologist would do, who should treat the present conformation of the earth as the result of a series of past events, and yet in describing these should assume the present conformation as a determining element in each.

Again:—

"Hume has found acceptance with men of science as the great exponent of the doctrine that there can be no new knowledge without experience. It has not been noticed that with him such new experience could only mean a further repetition of familiar feelings, and that if it means more to his followers it is only because they have been less faithful than he was to that antithesis between thought and reality which they are not less loud in asserting."

Professor Huxley in a "Lay Sermon" quotes with approval Hume's words about burning all books of divinity or school metaphysics which did not contain "abstract reasoning concerning quantity or number, or experimental reasoning concerning matter of fact and existence." He may, perhaps, read with interest what looks like a retort by Mr. Green:—

"An animal, capable of experiments concerning matter-of-fact, and of reasoning concerning quality and number, would certainly have some excuse for throwing into the fire all books which sought to make it ashamed of its animality."

Into Hume's theory of morals, the criticism upon which forms the Introduction to the second volume, we have not space to enter. We can only add that while not prepared to accept all the conclusions at which Mr. Green arrives, and not always sure that we have caught his precise meaning, we yet very heartily endorse his general conclusion. We believe with him that empirical philosophy was with Hume completely "played out," and that the next step forward in speculation could only be to "rethink the process of nature and human action from its true beginning in thought." Our popular systems both of logic and psychology are, in large measure, an anachronism, and it is doing good service to philosophical inquiry to seek to turn the attention of "Englishmen" under five-and-twenty to the study of Kant and Hegel. Moreover, it cannot be too earnestly or zealously maintained, in opposition to the plausible assertions of a self-complacent and preposterous materialism—which either weighs the things of the spirit in the scales of the flesh, or hides its head, ostrich-like, in the sand when questions of the origin of our ideas and the validity of our knowledge arise—that metaphysical inquiry rightly viewed is not an "endless threshing of old straw"; that philosophy is not a matter about which there has been "much guessing by great intellects" but no definite truth attained, but is rather "a progressive effort towards a fully-articulated conception of the world as rational"; that steps in the progress of philosophy have been taken and are ascertainable, and to ignore them is only to "grope in the maze of cultivated opinion, itself the confused result of past systems of thought which we will not trouble ourselves to think out." Nor should there be any hesitation in affirming that if we restore to the principles of Locke and Hume their original significance, and follow them out with the consistency of their original exponents, we shall be carried by an intellectual necessity to those truer notions which in fact have been their sequel in the development of

philosophy, but which have not yet found their way into the "culture" of our time. For we agree with Mr. Green that "knowledge of philosophers may flourish inversely as the knowledge of philosophy"; and the proof of this we find in the fact that, notwithstanding philosophical biographies, histories, manuals in profusion, and a revived interest in their study, Hume's universal scepticism is not recognised as the logical issue of his philosophy, and Kant's "narrow foot-path" has not yet become, if not the high-road, at least the starting-point, of thought.

#### SCOTTISH SONG.\*

Any addition to Messrs. Macmillan and Co.'s *Golden Treasury* series is sure of a hearty welcome; and there is a special reason why this volume should be received with attention and respect. The title-page bears a name which every lover of literature regards with feelings of gratitude, and it is said that the honoured bearer of that name has himself aided the compiler by suggestion and advice. We are therefore justified in looking at the volume as rather more than the work of a young aspirant. And the first thought that strikes us is its excellent arrangement, which the editor thus indicates:—

"In Part I. are such songs as are devoid, or almost devoid, of the comic element—viz., serious love songs, for most part lyrical, what Wordsworth would call 'Songs of the Affections,' an unsuitable name here, however, the Scotch being by nature a taciturn people, and mere affection seldom tempting them to sing" (1).

"In Part II. are social and drinking (!) songs, with which latter Scotland is abundantly supplied. In this province, too, Burns has lavishly poured out his splendid genius, with a strange fatality, singing the praises of the syren that lured him to his (own) ruin."

"In Part III. are love songs of a different class from the first, admitting the comic and jovial element."

"In Part IV. are Jacobite and war songs."

The field of Scottish song is wide, and many little skirmishes have taken place within it. Collectors and editors have laboured and fought, each vaunting his own edition or reading; and once or twice differences have arisen that have finally led to irreconcilable enmities. But, on the whole, and considering the difficulties in the way of collecting and collating the old ballads of the country, good feeling and friendliness have been cultivated as well as enthusiasm and skill; and we may say that more and more agreement grows as to the true versions. After the labours of collectors and critics, comes the labour of popular arrangement, and such a book as Mr. Palgrave's *"Golden Treasury,"* shows how much skill and knowledge may be brought into the service of this work. We cannot, with all desire to speak favourably of this new addition to the *"Golden Treasury"* series, say that it is in any respect equal to Mr. Palgrave's work. Miss Aitken has unfortunately committed herself to indifferent guides, and has not made herself acquainted with such correctives as would have served her, in the last resort, from being seriously misled in many instances. She has too implicitly followed Allan Ramsay—whose portrait (by no means a good one) is all too suggestively stamped on the book both outside and inside—and Dr. David Laing, whose opinions not unfrequently need qualification from other sources. One who has done no little to promote the study of Scottish ballad literature, and who, by fine critical taste and skill, has aided in promoting its study and gained the right to speak, thus decides on Allan Ramsay's editorial labours:—

"The work of collecting these ancient remains was commenced more than a century ago, under the auspices of Allan Ramsay, whose merits as a poet must ever endear him to his countrymen, but who was singularly ill-qualified to discharge the duties of an editor. He never felt any hesitation in altering, restoring, and adding to the old material which fell into his hands, so as to suit it to the prevalent taste of the age; thereby throwing great difficulty in the way of his successors, who have been forced again to invoke the uncertain and ever-altering aid of tradition for originals which then might have been easily preserved. His *Tea-table Miscellany* and *Evergreen* [which are followed by Miss Aitken wherever she can], the publication of which commenced in the year 1724, contain the fruits of his distorted labours."

Of Dr. David Laing—he still lives in a ripe old age—one would willingly say only what is pleasant; but in such matters as Scottish ballads, it should surely be no reflection on an editor, although he does not implicitly follow Dr. David Laing's lead in everything.

Now to the book and the versions of the songs. We cannot, of course, afford anything like space to present the many notes we made on a careful perusal of Miss Aitken's volume; we shall merely take a few that are typical. The very first song in the volume, "Oa the Yowee to the Knowes," has appended to

it the remark from Burns—"This beautiful song is in the true Scotch taste"; but Miss Aitken might have told—and surely would have told, had she known the fact—that it was written by a queer old woman of Ayrshire, who died in 1821, in her eightieth year, and that Burns himself revised the song, and added the last verse:—

"While waters wimple to the sea,  
While day blinks in the lift aye he;  
Till clay-could death shall blind my ee,  
Ye shall be my dearie."

Which verse, by-the-bye, is very like one of Burns' that occurs elsewhere—"clay-could death" being a very characteristic turn.

Then, while Miss Aitken very fairly sets down the fact of the disputed authorship of "There's nae luck about the house," she is not quite so disinterested as regards the authorship of the "Ode to the Cuckoo." David Laing's "new and luminous editorship" is on this head very one-sided. But after Principal Shairp's able argument in favour of Bruce, no editor of taste would ignore Bruce's claims absolutely, especially where notes are given. Besides, good reasons have been advanced for, at all events, returning to the first version, unrevised by Logan's later skill. Lord Mackenzie long ago pointed out that "Messenger of Spring" was not so true to nature as "Attendant of the Spring," because many voices of spring precede that of the cuckoo; and contended that the "New voice of Spring" was tame when compared to "Starts thy curious voice to hear"—for he said that "curious," though a Scotchism, was felicitous, and so it is. Miss Aitken should restore this reading in a second edition; and by doing so she does not declare herself a partisan and oppose Dr. David Laing.

As to the old ballads, we cannot see what principle she has followed, save arbitrariness—a very bad one indeed! She alters, deletes, Anglicises or Scotticises, on no fixed rule we have been able to find. What can be her reason for omitting the four stanzas from Gilderoy we cannot even conceive, since one at least of those omitted is of the finest ballad literature. Here are three of them:—

"My Gilderoy and I were born  
Baith in one town together,  
We scant were seven years before  
We gan to love each ither.  
Our daddies and our mummies they  
Were filled wi' muckle joy,  
To think upon the bridal day  
Of me and Gilderoy."

Wi' mickle joy we spent our prime  
Till we were baith sixteen,  
And off we pat the langram time  
Among the leaves sae green.  
Off on the banks we'd sit us there  
And sweetly kiss and toy;  
While he w' garlands decked my hair,  
My handsome Gilderoy."

Sure as he yielded up his breath  
I bore his corpse away;  
Wi' tears that trickled for his death  
I washed his comely clay.  
And nicher in a grave sae deep  
I laid the dear-lo'd boy;  
And now for ever I moun weep  
My winsome Gilderoy."

The second stanza should close thus:—

"I moun this day  
For my dear Gilderoy."

And we certainly see no improvement in such arrant Scotticisms as "tull" for "till"—which is only likely to confuse and vex English readers unnecessarily, while we much prefer to read the fine line, "A breath as sweet as rose," rather than "Sweet's a rose," which, so to speak, generalises happily—meaning sweeter than any rose or all roses.

In "Willie's Drowned in Yarrow" she accepts an early, unpurged version—two stanzas in which have been demonstrated to be spurious; and it is the same with several others. We are surprised to find an editor of "Scottish song" confessing that the meaning of "John of Baden-yon" is unknown to her. Then, to come back to later songs, it is well known that James Hogg, the Ettrick Shepherd, wrote two settings of his song—"When the kye comes hame." Miss Aitken takes the later and shorter one, leaving out a stanza which contains an exquisite touch, and titles it, "When the kye come hame." Now, on this point, it chances that Hogg himself has given his opinion; thus:—

"In the title and chorus of this favourite pastoral song, I choose rather to violate a rule in grammar, than a Scottish phrase so common that, when it is altered into the proper way, every shepherd and shepherd's sweetheart account it nonsense. I was once singing it at a wedding with great glee the latter way ('When the kye come hame'), when a tailor, scratching his head, said 'it was a terrible affectit way that!' I stood corrected, and have never sung it so again."

In the same way it is, we suppose, that we have unfaulds for unfauld at p. 54—a reading which we are quite certain Miss Aitken did not get from "The Golden Treasury" edition of

\* *Scottish Song. A Selection of the Choicest Lyrics of Scotland. Compiled and Arranged, with Brief Notes, by MARY CARLIE AITKEN. (Macmillan and Co.)*



Burns, and which, in fact, gives a different meaning. But it is a worse alteration for the ear if not to the sense at p. 52—not far off—where the substitution of the word "die" for "dee," in Burns's exquisite "Mary Morrison," murders the rhyme, and must be simply execrable to a Scottish ear. We should have charitably supposed this a printer's error, had it not been for the liberties that have elsewhere been taken. For example, that fine concluding line in "Auld Robin Gray," is surely better in Mr. Palgrave's version than Miss Aitken's, thus—

"For auld Robin Gray he is kind unto me."

We prefer too vastly the reading:

"So they g'ed him my hand though my heart was in the sea—"

instead of "at the sea,"—that is, with Jamie, who was supposed to be wrecked, and not sailing the sea, which certainly gives an added pathos.

We cannot understand why, for example, "Last May a braw wooer," is not included in a collection of Scottish song as illustrative of a phase of Burns' humour very different from that of "Willie Wastle," and why in another vein, "Will ye go to the Indies, my Mary," is excluded, more especially when "a wet sheet and a flowing sea" is included, which is only Scotch in having been written by Allen Cunningham. But that is more a question of opinion and taste than some of the points we have referred to.

One little sentence in the quotation we have given from the preface we fail to understand. That is where she says the Scotch, "being by nature a taciturn people, mere affection seldom tempts them to sing." We should say it were nearer the truth to say, that mere affection often tempts the Scotch to sing—only that their taciturnity prevents utterance till it has become imperative. Hence the impress of truth borne by Scottish love-songs. In the preface, which is written with great correctness and grace, Miss Aitken says:—

"Hitherto compilers have studied quantity rather than quality; for, if we exclude Burns, there is not a sufficient number of really excellent Scottish songs to fill more than a small volume. The wheat has in few cases been separated from the chaff. I have not inserted any song that I did not believe to be possessed of real merit: at the same time I have chosen only those songs that have won their way to the hearts of the Scottish people and dwell there. This is in itself a good test, for, as Goethe says, 'What has kept its place in the hearts of the people even for twenty years, is pretty certain to have true merit.'"

In the case of a few of the older songs, written in an age more rude than our own, so far, at least, as language is concerned, I have not been able to give the earliest versions entire. I have chosen to omit an ill-digested stanza, when not destroying the sense, rather than substitute commonplace vulgarised readings of them. Where there are changes they are, for most part, from the delicate mastery hand of Burns. Where no author's name is affixed to the song it is because the authorship is unknown."

#### SCHOOL BOOKS.

The *Elementary School Series of Reading Books*. (Isbister and Co., Ludgate-hill.) This series consists of two infant readers, arranged as a first, second, and third grade, providing all that is likely to be learned by young children in an infant school course, and of six *Illustrated Readers* of progressive difficulty. These books are adapted to the requirements of the Committee of Council of Education, and are intended for public elementary schools. We heartily commend them to the notice of teachers and committees of schools. They are skilfully compiled, beautifully illustrated, and strongly bound. The word-exercises are well adapted to impress correct spelling on the mind of the pupil, and to aid the teacher in bringing out the meaning of the passage. In the higher numbers of the series an occasional exercise in composition is also given.

**PUBLIC SCHOOL SERIES.**—*Beginner's First French Book; Second French Book; Third French Book; First French Reader; Second French Reader; Third French Reader.* Edited by HENRI VAN LAUN, Master of the French Language and Literature at the Edinburgh Academy, translator of "Taine's History of English Literature," and by VICTOR PLÉCHIER, Master of the French Language and Literature at King William's College, Isle of Man, &c. (Strahan and Co., 56, Ludgate-hill, 1873.) This series of books is admirably planned. The "First Reader" is extremely simple; it is a book which a young child of ten may easily understand, and which, if thoroughly known, would be a good practical introduction to the French language. We predict a wide circulation for these manuals.

**RIVINGTON'S ENGLISH SCHOOL CLASSICS.** *Thomson's Seasons: Winter*, with Life of the Author, Notes, and an Introduction to the Series by J. FRANK BRIGHT, M.A., late Master of the Modern School at Marlborough College. *Milton's Paradise Lost*.

Book ii. By FRANCIS STORR, B.A. *Twenty of Bacon's Essays*, edited with Introduction and Notes, by FRANCIS STORR, B.A. *Selections from the Poetical Works of William Wordsworth*. Edited with notes by H. H. TURNER, Trinity College, Cambridge. *Wordsworth's Excursion. The Wanderer*, Edited, with Life, Introduction, and Notes, by H. H. TURNER, Trinity College, Cambridge. *Simple Poems, Edited with Biographies and Notes* by W. E. MULLINS, M.A., assistant-master at Marlborough College. (Rivingtons, London, Oxford, and Cambridge, 1874.) We have before called attention to this series of school-books and explained the object which its editors have in view. It would not be necessary for us to do more than announce these additions to those already published, as they are similar in every respect, were it not for the fact, that the volume containing Thomson's Seasons has a general introduction to the series. From that we learn that "the object of these little books is to supply preparatory schools, or the fourth forms of larger schools, with text-books for English reading. They do not therefore aim at a very high standard of criticism, and would occupy a place below those excellent annotated reprints which are issuing from the Oxford Press. The design is, that each volume should contain in it about enough for one term's work. Such work would probably consist, first, in the explanation and illustration of the text; secondly, in the committing of passages to memory." An admirable essay on the true method of teaching English follows which we specially commend to the notice of young teachers.

#### BRIEF NOTICES.

*The Book of the Bunyan Festival, &c.* Edited by W. H. WYLIE, with an Historical Sketch by the Rev. J. BROWN, B.A. (James Clarke and Co.) There are many persons who will value this very complete and well-arranged record of the proceedings connected with the unveiling of the statue of Bunyan. Historical students especially, will find something new in Mr. Brown's sketch, although we cannot agree with him that Bunyan as a soldier was not a Royalist. However, Mr. Brown argues this and other questions with great fairness, and gives several details with which we were previously unacquainted. We are glad to find Mr. Wylie unequivocally acknowledging George Whitehead's influence in the release of Bunyan, than which no historical fact can be better established. We have, in this volume, besides Mr. Brown's and Mr. Wylie's sketches, notices of the relics of Bunyan, of the proceedings relating to the unveiling of the statue, and reports of the speeches that were made on this memorable occasion. The book is worth having and worth preserving, and all historical students will thank Mr. Wylie for his care in editing it.

*A Humble Companion to the Pilgrim's Progress, &c.* By the Rev. SAMUEL BURN. (Hodder and Stoughton.) These are discourses originally delivered by the author at Huddersfield and now reprinted. They are well worth reprinting, for, although Bunyan has written for the plainest mind in the plainest language, he has written with often unexpected and undreamed of closeness of thought and reference. He constantly suggests more than he says, as all men of genius do. Mr. Burn has very happily amplified many of these unthought of thoughts. He talks with sense, with taste, and with piety, and we very heartily recommend his book as a "Companion to the Pilgrim's Progress." It is less picturesque and sensational than Dr. Cheever's book, but more healthy in its tone.

*Thoughts for the Million; or, Buds, Blossoms, and Berries.* By JOHN HENRY GORDON. (Houghton and Co.) Mr. Gordon's name is well known to the readers of this journal, most of whom will be glad to welcome anything from his pen. These readers will find Mr. Gordon, in the present little work, in a perhaps unexpected aspect of character. They will have known him as a controversialist, but not as a scribe of "wise saws and modern instances." This is a book not exactly of "wise saws," but of sharp, pithy utterances of religious truth—great truths condensed into small shape, old truths made to look like new, and the ancient turned into the modern. Shall we say that we do not always like the manner of expression, and that sometimes, as it seems to us, there are things more specious than true, and with far more glitter than gold would ever have? Yes, we will say it. In fact, there is too much working for effect nearly all through these "Buds, and Blossoms, and Berries," too much obvious self-consciousness in their display. Yet the book is one to be valued, for it has a store of

wisdom, and one knows scarcely another religious teacher who could put so much good thought into so few words as, with all his deficiencies, Mr. Gordon has done in this volume.

*Sir Donald McLeod, C.B., K.C.S.I., &c.* By Major-General EDWARD LAKE, C.S.I. (Religious Tract Society.) This is a choice and choicely-written record of Sir Donald McLeod's life. We need not say who Sir Donald McLeod was, what he did in his forty-two years' service in India, and how, unhappily, as we all think, he came to death. He belonged to the great statesmen, governors, and generals of our Indian Empire—ranking with Lord Lawrence and with Havelock in mighty deeds, lofty character, humble piety, and Christian usefulness. It is singular that the Indian service should have produced so many conspicuous men of this order. General Lake tells the tale of McLeod's life with literary taste; but, at the same time, with what was needed, religious fervour. Such a man's life could not be written in a cold biographical style; and we are glad that General Lake has thrown some Christian warmth into his narrative. If the lives of heroes can incite to heroism, this life is calculated to have the highest effect.

*Wayside Wells, or Thoughts from Deepdale.* By ALEXANDER LAMONT. (Hodder and Stoughton.) Mr. Lamont has succeeded so very well in sustaining a dramatic truthfulness, that we are led to expect something more ambitious from him. The Old Vicar of Deepdale muses on various themes in a very simple, suggestive way—now and then perhaps, becoming a little too modern and subtle, as in that article on Nathaniel Hawthorne, especially when the shrinking side of Hawthorne's intellect is pointed out so well; but, on the whole, we have read him with pure pleasure. The Old Vicar's story is really admirable, showing no little reserve and faculty of a dramatic kind; while "Doves at my Window," and "At my Study Fireside" occasionally remind us of touches in Lowell. There is, too, a very beautiful picture of spring in "Within the Vale," which could only have been written by a poet. Then again we have evidence of warm love of nature together with true fancy, and power of expression. We shall be glad to meet with Mr. Lamont again.

*Flashes of Thought. Being Choice Extracts from the Works of C. H. Spurgeon.* Alphabetically arranged with a copious index. (Passmore and Alabaster.) Mr. Spurgeon's writings abound so richly in separate passages of supreme power, that, though we do not in general favour selections, regarding them as leading to a neglect of the complete works, still in this case we can see a good reason for such a repertoire. Besides, Mr. Spurgeon has written so much that it is difficult even for the most loving student to follow him; and this volume may to many stand as a kind of index to the work and be very helpful, while to others it may prove an introduction to a striking and powerful writer, for such Mr. Spurgeon is. If anyone doubts it, let him read the first six pages of this volume where, though separated from their context, the extracts are convincing. The sixth "Emblem of Christian Activity" would alone suffice. The extracts are evidently well selected, carefully arranged; and we recommend the book, though now and again we come on traces of a theology with which we are not in sympathy.

*Five Weeks up in a Balloon. A Voyage of Exploration and Discovery in Central Africa.* By JULES VERNE. (Sampson Low and Co.) This is a second edition of a very extraordinary work which we noticed on its first appearance in English dress, doing justice to its bold inventions and fantastic developments. The illustrations to this edition are very admirable; and those who have read the former books of the same class by M. Jules Verne will enjoy it all the more. To boys it should be a real prize. It is most beautifully got up every way.

*A Medical Handbook for Mothers, or Hints for the Management of Health and the Treatment of the Disorders common during Pregnancy and Infancy.* By ALFRED G. POPE, M.D., M.R.C.S., &c., &c. (Henry Turner and Co.) With some of the special ideas of the Homœopaths we do not agree; but this book of Dr. Pope's is full of valuable hints about ventilation, clean water, regularity in meals, and in other things; and is on the whole, so practical and so little special, save in the way of the general discussion of the advantages of homœopathy, that we are sure it will be found useful in many a household. Mothers could not do better than attend to the directions in the second chapter; for their neglect often involves sad suffering and misery, not only to parents themselves, but to their unfortunate offspring.



## Miscellaneous.

**THE PECULIAR PEOPLE** were again before a law-court on Thursday; Thomas Hines, a member of this sect, was charged at the Central Criminal Court with neglecting to provide medical assistance for his child when dangerously ill. Baron Pigott, after consultation with Mr. Justice Quain, decided that the omission to call in a medical man where it was not shown that his presence would have saved the child's life was not a criminal offence, and ordered the jury to acquit the prisoner.

**INCREASE OF CRIME IN LANCASHIRE.**—A grand jury of Salford Hundred Intermediate Sessions, referring, on Friday, to a statement in the chairman's charge as to the increase of crime corresponding with the rise in wages, replied that they believed there was much truth in the oft-repeated remark that the vice of intemperance was responsible for three-fourths of the crime of the country, and suggested that the police should hold the liquor-sellers as closely to the terms of the licence as possible, and induce them to co-operate in the suppression of drunkenness in the community.

**A LADY ATTACKED BY A RAT.**—A large number of rats having recently frequented a house at Hove, near Brighton, an inspection of the premises was made on Wednesday. It was found that most of the rats came from the drain connected with the house, but, among other things, a piano was incidentally inspected, when a large rat and five young ones were found secreted in the works. The old rat, on finding its place of concealment observed, flew at the lady of the house, who was directing the search. She was immediately, in consequence, seized with a fit, and is still in a dangerous condition.

**THE PROPERTY AND INCOME-TAX.**—A parliamentary return "of the gross amount annually paid on each of the Schedules A, B, C, D, and E of the property and income-tax from 1869 to 1873 inclusive," shows that the gross annual value of property and profits assessed to income-tax in the year ending the 5th of April, 1873, was as follows:—Schedule A, 155,549,074*l.*; Schedule B, 59,240,199*l.*; Schedule C, 40,530,120*l.*; Schedule D, 228,858,796*l.* (including 45,247,345*l.* paid on quarries, mines, railways, etc., transferred from Schedule A, per Act 29 Vict., c. 36); and Schedule E, 29,537,129*l.*; total, 513,715,318*l.* The amount on which duty was paid under Schedule D in 1872 was 202,905,367*l.*; in 1871, 189,024,567*l.*; and in 1870, 178,378,698*l.*

**WIFE-BEATING AT MANCHESTER.**—There were no fewer than four wife-beaters tried at the local police-court on Friday. The sentences varied from six months' hard labour, with sureties to keep the peace, to one month's imprisonment. At the Salford sessions, a brickmaker, from Ashton-under-Lyne, was sentenced to twelve months' imprisonment, with hard labour, and the chairman expressed his regret that he could not make the sentence heavier. He said the only mode of dealing with these offences effectually was greater severity of punishment, and if that would not answer, the Legislature must give courts of quarter sessions the power to order such fellows as the prisoner to be whipped with the cat-o'-nine-tails in addition to other punishment.

**DESTRUCTIVE FIRE AT NOTTINGHAM.**—On Saturday morning a fire occurred at Nottingham, resulting in the total destruction of a hosiery factory, belonging to Mr. Samuel Morley, M.P. The factory employs many hundreds of people, including many who take out work to their own homes. In fact Mr. Morley is the largest hosiery employer in the town. It appears that the watchman had been his rounds on Friday night, and considered all safe, but at half-past two on Saturday morning the centre of the factory was discovered to be in flames. In spite of the efforts of the fire brigade the fire was not extinguished until the building was rendered a complete wreck. The damage done cannot be less than 100,000*l.* Mr. Morley is insured in the Alliance; London, Liverpool, and Globe; Norwich Union, Scottish Provincial, and Sun offices.

**THE FIRST ACTION UNDER THE ENDOWED SCHOOLS ACT** of last session has been initiated by the Committee of Council. Steps have been taken for a further advertisement of certain schemes with regard to endowed schools which are now awaiting the approval of the Committee, in which they announce their readiness to receive, during a further period of one month, protests and suggestions in connection with the said schemes. The result of this is that each of them will be dealt with as though it had only just left the hands of the Endowed Schools Commissioners, and been forwarded to the Privy Council Office. Among the schemes thus brought within the operation of the 8th section of the Endowed Schools Act, 1874, are included those for Dulwich College; Colston's Hospital, and the Cathedral College, Bristol; North London Collegiate School for Girls; St. John's Hospital, Exeter; and the Holborn Estate St. Clement Danes Charities.

**THE EXECUTIVE COUNCIL OF THE LABOURERS' UNION** met at Leamington on Monday, under the presidency of Mr. Arch. One hundred and seventy pounds were voted for emigration. A long letter from Mr. Ward, of Perristown Towers, who has been removed from the consultative committee, was read, in which he charges the council with having attempted to misappropriate the funds entrusted to him. He styles the council the "Leamington Union Monarchs," and charges them with endeavouring to repudiate a debt of 360*l.*

due to the treasurer. Five hundred agricultural labourers will sail for Canada to-day in the steamer Dominion, accompanied by the general secretary, Mr. Henry Taylor, who intends to stay in Canada some time, so as to see for himself the actual condition of the labourers who have recently settled in the country. A demonstration in their honour will take place at Liverpool before they start.

**THE SPIRITUALISTS IN COURT.**—On Thursday two Newcastle tradesmen, named Blake and Pickup, were charged at the police-court, with having assaulted Charles Auckland, at a spiritualistic seance on the 11th inst. Complainant stated that he took a lantern with him, and when the spirits were performing he turned it on, and discovered the mediums unbound and a red-haired man, a professional spiritualist, lying on the floor, with a fiddle in his hand. After discovering this he wanted to leave the room, but the spiritualists would not allow him, and, as he alleged, assaulted him. For the defence, it was contended that when the light was turned on the mediums were bound to chairs as they were before the gas was turned down. Several witnesses also deposed that Auckland was never assaulted, and that the shock to the mediums from the sudden turning on of light had affected one of them dangerously. Finally the magistrate dismissed the case.

**A PLAGUE OF ANTS** visited the suburbs of London last week. At Richmond on Wednesday they were very troublesome, and many persons complained of being bitten. An Ealing correspondent writes that he saw the winged ants coming up through holes in the earth in company with the wingless ants. At Eltham and Bexley Heath the insects formed large dark patches on the lawns. At Peckham, the railings and stone copings were literally covered with ants, red and black. A Forest-hill correspondent, who says he has noticed in previous years the same movement about this period of the season, conjectures that the winged ants are being driven out by the more active and useful members of the community; he has seen on one particular day his lawn almost alive with the winged ants. Mr. Alaric Rumsey saw them at Wimbledon Station, and on arriving in London found another swarm on Waterloo-bridge. He went by the Underground Railway to South Kensington, and while walking to the Redcliff Estate found the ants in swarms upon the pavement.

**A DISPUTED INSURANCE CASE,** which has occupied Baron Amplett and a special jury four days at the Leeds assizes, was concluded on Monday. The plaintiff, Dr. Jay, a physician practising at Scarborough, four years ago married a widow lady named Lupton, about forty-five years of age, having a life interest in an annuity of 1,000*l.* It was one of the terms of the marriage settlement that Mrs. Jay's life should be insured for 3,000*l.*, and an insurance for this amount was effected with the Graham Life Insurance Company in the year 1871. Mrs. Jay died in 1873, as was certified, of serous apoplexy, but the company declined to pay the sum insured, and left the plaintiff to his remedy. The company's defence at the trial was that the plaintiff, in making the proposal for the policy, had omitted to inform them of facts material to the risk. Mrs. Jay had been described in the proposal as of sober and temperate habits, and the company asserted that she was at that very time, as she had been long before, ruining her health by excessive drinking, and that she died at last of disorders of which intemperance was the real cause. The jury, after five hours' deliberation, found a verdict for the plaintiff for 3,000*l.*

**IMPROVED DWELLINGS FOR THE POOR.**—A Parliamentary return just issued gives a number of cases in which loans have been granted for this purpose by the Public Works Loan Commissioners, under the provisions of the Labouring Classes Dwelling Houses Acts of 1866 and 1867. To the Metropolitan Association for Improving the Dwellings of the Industrial Classes a sum of 41,000*l.* has been advanced; to the Highgate Dwellings Improvement Company (Limited), 2,500*l.*; and to the Improved Industrial Dwellings Company a variety of loans amounting in the aggregate to 74,000*l.* Among other bodies, the Corporation of Liverpool borrowed 13,000*l.*; the Newcastle-on-Tyne Industrial Dwellings Company (Limited), 1,700*l.*; the Cardiff Workmen's Cottage Company, 10,500*l.*; the Briton Ferry Cottage Company, 1,225*l.*; and the Liverpool Labourers' Dwellings Company, 8,000*l.* The total amount of all loans is 165,350*l.*, advanced at four per cent., and, except in a few cases, repayable in forty years by equal instalments, to include principal and interest by way of annuity. In eight instances applications for accommodation were refused as either not within the terms of the Acts, or not affording satisfactory security.

**EMIGRATION TO THE UNITED STATES.**—A "Cosmopolitan," writing in reference to the commercial condition of the United States, says—The man who emigrates to the United States without capital—unless he is content to work like a horse for starvation wages—is a fool. Year by year the poor man is going to the wall. Protection has created a *parvenu* aristocracy, between whom and the "lower orders,"—already a favourite phrase—there is as wide a gulf as between the lord and the labourer at home. The value of capital increases, and the prices of food and clothing are maintained at high rates, while wages are all the while going down. That was no idle boast of the farmer from Ohio, who said that the labourers of his State would be glad to exchange places with the English peasantry. The

sons of toil work harder, fare worse and even less in America than at home. The last time I visited Castle Garden, I saw hundreds returning home, and, conversing with them, heard of hundreds more who wished to go, but lacked the means. Meanwhile the cities are burdened with an increasing pauper population who cannot find work and will not "go West." A panic is harder to endure here because of the impossibility of getting relief. A man may be rich in real estate even, and still he can get no help because nobody is in a position to help him. There is also a continual declaration of independence on the part of Americans which is irksome to Europeans. The motto of the business community always seems to be "everyone for himself and the devil take the hindmost." I have seen more mutual aid and friendly co-operation in one small English village than I have come across in all my experience on this side. This isolation increases the pressure of panics. It makes men hoard money to save themselves, knowing that they stand alone, and renders bankers simply holders of cash. It intensifies the convulsion and prolongs its throes. Nothing but free-trade can restore the prosperity of the United States. Since the high tariffs, there have been "no good times," and never will be under the present system. If ever it has been found that "the destruction of the poor is their poverty," the proofs are all around us. Under a bureaucratic despotism the prospects of relief are small indeed.

**RECESS SPEECHES.**—Mr. Mundella, M.P., addressed his constituents on Thursday at Paradise-square, Sheffield. The mayor, Alderman Hallam, presided, and it is stated that there were from 8,000 to 10,000 persons present. The hon. gentleman reviewed the events of the past session, and said that notwithstanding the superior numbers of their opponents, the Liberal party had already shown them that they would prevent them from laying their hands upon the liberties and the securities of the English people. The Government took Mr. Stansfeld's Rating Bill and borrowed his (Mr. Mundella's) Factory Bill, carrying the latter with very little alteration, and he could only say that he was thankful to them for having done this. He should be glad to see Mr. Disraeli borrow many sound Liberal measures, and if it would not be impertinent on his part to suggest in what way Mr. Disraeli might add glory to his next session, he would say, let him adopt Mr. Trevelyan's measure for extending the franchise to the counties, and Mr. Plimsoll's proposals. Then with regard to Ireland Mr. Disraeli might anticipate Mr. Butt by giving a little more justice to that country. There were two or three things which Mr. Disraeli might do with advantage. Let him deal with the Labour Laws, the Criminal Law Amendment Act, the Master and Servant Act, giving the workman the charter of his freedom; let him remedy the defects in the Adulteration Acts according to promise, and if that would not be a glorious session and one which would cover Mr. Disraeli and his party with glory, he was much mistaken. He demanded that the labourers in counties should be taken within the pale of the franchise as a matter of justice. In reply to a question respecting home rule for Ireland, Mr. Mundella said he would give to Ireland the right to control all her local institutions maintained by local taxation. He would not consent to any infraction of the law of Union between the two countries. Mr. Alexander Macdonald, M.P., afterwards spoke, and contended that the Liberal party should unite during the recess in agitating for the extension of the franchise to the counties. He said that he had a firm belief that the time was not far distant when the Liberal party would regain its strength and once again assume the reins of power, and was loudly cheered when he expressed a hope that the new Liberal party would be led by Mr. Gladstone.

**THE WORKING CLASSES AND EDUCATIONAL ENDOWMENTS.**—On Saturday a fully-attended meeting of the General Council of the Labour Representation League was held at the offices of the league, 21, Cockspur-street, Pall-mall, for the purpose of considering the best means for utilising the educational endowments of the country. Mr. Campin occupied the chair. The chairman said the Conservative party had incurred a grave responsibility in again opening a most important question deeply affecting the education of the people. They must work to obtain a more useful application of the funds of those educational endowments, so that they might be made available for a higher and technical education for youths after leaving the elementary schools. Mr. Mottershead moved— "That this league tenders its heartfelt thanks to Messrs. Gladstone and Fawcett, and other members of Parliament, for their speeches in opposition to Lord Sandon's Endowed Schools Bill, which, doubtless, awoke public attention to its retrograde and nefarious principles; ultimately leading to the abrupt withdrawal of its most objectionable clauses; and also for thus pointing out the necessity of enlarged views on the utilisation of all educational endowments." Mr. G. Savage seconded the resolution, which was supported by Messrs. Galbraith and Brighty, and agreed to. Mr. Eccarius moved, "That as the Government, in altering the basis of Mr. Forster's Endowed Schools Act of 1869, has thus reopened the question of educational endowments by seeking to apply them for the benefit of one section of the community only, irrespective of bequeathing conditions, this League is therefore of opinion that this intention of the Conservative party has rendered the occasion opportune for permanently settling the



right of user, both of educational and other obsolete endowments, on a satisfactory foundation, and that such object would be best attained by the establishment of secondary and technical or scientific and mechanical industrial education. The League also call upon bodies of organised and working men in general to agitate during the recess for the utilisation of these endowments for the above purposes; and in furtherance of this object the council hereby instructs its executive to prepare the means for such agitation." Mr. M. Sinclair seconded the resolution, which having been supported by Messrs. Matkin and Broadhurst, was carried. A vote of thanks to the chairman concluded the proceedings.

**THE NATIONAL SOCIETY AND THE TRANSFER OF SCHOOLS.**—A "Member of a Country School Board," writing to a contemporary, complains bitterly of the conditions which in some cases the National Society is exacting from school boards on the transfer of national schools. The point to which he draws attention is that which provides that the school-rooms shall remain in the hands of the Church of England school managers for their own purposes on all school days until a quarter before ten o'clock in the morning. "It need hardly be said," he adds, "that great school boards like that of London refuse to entertain such proposals when made to them; but in country parishes, though care is taken to keep the transaction out of the newspapers, I have reason to know that the most skilful efforts are being made to get them accepted, and that in several parishes they have been successful." We believe that such a condition would be held in a court of law to contravene the provisions of the Act of 1870, and certainly it would be most unjust to the general body of the ratepayers, who have the right to demand that the religious instruction given in school hours shall be purely undenominational, and the further right to require of the school board if they think proper that undenominational religious instruction shall be provided. No doubt it rests with the school board, representing the opinions of their constituents, to decide whether or not religious instruction of an undenominational character shall be given in their schools, but no school board can be said to have the power to make such arrangements in the present as shall shut them out in the future from making provision in any board school for undenominational religious teaching. We would recommend all school boards, in considering the question of the transfer of a national school, to refuse to have anything to do with the National Society or with any cut-and-dried set of conditions emanating from anywhere outside the body of school managers. They may depend upon it that the national school will be kept up as a voluntary school as long as possible, and that when it comes to a question of transfer the school board may pretty nearly exact their own terms. For the managers will in nineteen cases out of twenty have no option but to transfer the school to the board or to close it, and as ratepayers have nothing whatever to gain from closing the school they will see the policy of acceding to any reasonable terms of transfer offered by the school board. It is only the old struggle over again between self-elected and representative bodies, and all experience tells us which in a free country will prevail.—*School Board Chronicle.*

## Gleanings.

Two things that are weakened by lengthening.—Steamships and Sermons.

Macaulay once observed that prize sheep were only fit for candles, and prize essays to light them.

In a few days will be published another, the fifth, volume of Kinglake's "History of the Crimean War." The greater part of the work will be devoted to the battle of Inkerman.

We understand that "The History of Protestantism" which Messrs. Cassell, Petter, and Galpin are about to publish, will be from the pen of the Rev. Dr. Wylie. The work will be issued in serial form, and will be commenced in October next.

A Hampshire paper has the following:—"By a curious phonetic misprint in Saturday's paper, we represented Mr. Sheriff Gamlen as giving a gingham umbrella for competition at some local sports. It should have been a guinea umbrella."

A Western orator, warming with his subject, exclaimed:—"There is not a man, woman, or child in this house, who has arrived at the age of fifty years, but has felt this truth thundering through their minds for centuries."

The following has been inserted in a Scotch paper:—"Wanted, an experienced nurse, to take charge of a young child between thirty and thirty-five years old, of unexceptional character and good reference. None need apply who cannot produce the best testimonials."

Lord Russell was once accused in the House of Commons of falling back on the "cant of patriotism." The accuser was a man who, having originally been a Liberal, had deserted his party and turned Tory. Lord John, in the course of his reply, coldly said, "I quite agree with the honourable baronet that the 'cant of patriotism' is a bad thing, but I hardly need remind him that there is something worse—the recant of patriotism."

**TAKING HIM DOWN.**—George Clark, the celebrated negro minstrel, being examined as a witness, was severely interrogated by the barrister, who wished to break down his evidence. "You are in the negro minstrel business, I believe?" inquired the barrister. "Yes, sir," was the prompt reply.

"Isn't that a low calling?" demanded the counsel. "I don't know but what it is, sir," replied the minstrel; "but it is so much better than my father's that I am rather proud of it." "What was your father's calling?" "He was a barrister," replied Clark, in a tone of regret that put the court in a roar.

**THE NEW TRIBUNAL.**—The following epigram on the appointment of Lord Penzance to the judgeship under the Public Worship Regulation Act is said to be from the pen of Mr. Peter Taylor, M.P. for Leicester:—

Penzance, by Thomson named and Tait,  
To bind together Church and State  
With Worship Regulation;  
Accustomed only to divorce,  
Will bring about in speedy course  
Judicial separation.

**AN ECCENTRIC LAIRD.**—John Hamilton, a small laird and rather eccentric character in Lanarkshire, having some business to transact with the Duke of Hamilton at his palace, was asked by his Grace to partake of luncheon. A liveried servant waited upon them, and was most assiduous in his attention to the duke and his guest. At last the laird lost patience, and looking at the servant, said to him impatiently, "What are ye dance dancing about the room that gait for? Can ye no draw in your chair and sit down—I'm sure there's plenty on the table for three!"

**REMOVAL OF TREES BY STEAM POWER.**—A new method of removing trees, by dragging them out by the roots by a steam-engine, has been successfully introduced in Scotland. The engine employed was a twelve-horse engine, being one generally employed for ploughing; and it was placed in a field about 150 yards distant from the trees to be removed. A chain was passed round each tree at some distance from the ground, and the engine being then set on, the tree was tumbled over and dragged out with a large ball of earth adhering to the roots. In this way 300 trees, of from 6in. to 12in. diameter, were removed in a few hours; but trees of 3ft. diameter have been dragged out by the same means.—*Illustrated News.*

**LIGHT REFRESHMENT.**—The recent tropical heat recalls the following anecdote, told of a wealthy but very miserly man. While the thermometer stood at ninety-five degrees in the shade, some visitors called at his country house. Everybody appeared melting, and in the case of several elderly guests apoplexy seemed imminent. The host felt that he could not in decency fail to offer his visitors some refreshment; but on the other hand, expense was a consideration. "Well," said he at length, "you will take some refreshment?" "No, thanks," replied his visitors. "But I say 'yes'! It's very hot—you must indeed!" And with an air of the utmost benevolence he rang the bell, and, on the servant's appearing, said, "Mason, open all the windows!"

**POLITICS AND DUTY.**—A story has been going the round respecting the First Lord of the Admiralty and a very self-confident lieutenant in the navy, who also holds a seat in Parliament—Lord C. Beresford. His lordship is flag-lieutenant to one of the admirals on duty in the Channel, and Mr. Ward Hunt, seeing that the young gentleman was frequently in town, was one day tempted to ask him how he succeeded in preventing his duties as flag-lieutenant from interfering with his duties as a member of Parliament. Might it not be desirable to give up one in favour of the other? "Well, yes," was the reply. "Suppose I give up Waterford County? I know two Home Rulers who want the seat!" The First Lord did not quite care about admitting any more Home Rulers to Parliament, and observed a discreet silence.

**WINDOW FASTENING.**—The annual report of the Commissioner of Police of the Metropolis contains a good deal of interesting and serviceable information. With regard to burglaries, the public are very much blamed for the reckless manner in which they often leave their premises unfastened. In spite of the warning given from time to time by the commissioner, doors and windows are left open, or fastened in such a way that entry can be effected without the least trouble. The authority goes on to observe that "once in the house, although a simple inner bolt would confine the burglar to one room, I have scarcely known an instance in which he has not been able to wander all over the house." In the St. James's division there were during the year 886 instances in which doors, windows, or area gratings were left in a condition to facilitate burglary. In 72 instances the keys were left in the doors. In 739 cases doors or windows were left open. In all these instances robbery might have been committed but for the vigilance of the police. In some cases, we are told, the discovery was accepted with thanks, "in others with a grumble at being disturbed, and some positively refused to get up either to examine the premises or to secure them." The Stepney superintendent reports that 1,024 doors, windows, fanlights, &c., were found open by the police on night duty. "In some cases the police were thanked, and in others abused." It is observed that "many felonies would be prevented were the inmates more careful in securing their houses." In Hampstead the superintendent says: "I wish some means could be adopted that would ensure people paying attention to the security of their fastenings." As one of the district superintendents says, the carelessness of the inhabitants with regard to the safety of their property "is something incredible."

**THE PLAGUE OF INSECTS.**—The emptiness of London seems likely to be relieved by visits from

various kinds of insects. Not only are the ants coming in myriads, but swarms of mosquitoes have, it is said, appeared in the precincts of Westminster Palace since the prorogation of Parliament. Several persons in the Palace-yard have been severely bitten by them, and they have even invaded the sacred precincts of the abbey, entering the houses in the cloisters and making themselves most unpleasant by their attentions. It may interest those who are as yet inexperienced in mosquitoes to remind them that in some parts of tropical South America there are, according to Humboldt, two kinds of mosquitoes—one a species of *Simulia*, which are active during the day, and the other a species of *Culex*—called *Zancudo*—specially active during the night. The mosquitoes who have honoured Westminster by a visit apparently belong to both these species, being equally active by day and by night. Victims escaping *Simulia* fall into the fangs of *Zancudo*. The question is, What shall be done under these distressing circumstances? Parliament, fortunately for itself, is not sitting at this moment; and indeed it is doubtful whether it could sit with any comfort to itself and advantage to the country if members were goaded to madness by the stings and incessant buzzings of these troublesome visitors. We cannot, therefore, have a select committee on mosquitoes, whose recommendations would no doubt be of inestimable value, and it only remains to take such steps as are dictated by experience in other countries where such infliction is no novelty. The bodies of the inhabitants of Westminster should be at once smeared with oil, and at night covered over with sand three or four inches deep, the head only protruding, and this should be protected by a handkerchief. These precautions will make them comfortable for the moment, and in the meantime, as mosquitoes are readily attracted to a lamp, the lime light in the clock tower would probably prove most useful in the present emergency.—*Pall Mall Gazette.*

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

### BIRTHS.

**ALDIS.**—July 17, at La Martinère, Calcutta, the wife of James A. Aldis, Esq., M.A., of a daughter.  
**STEVENS.**—August 18, at Norway House, Lostwithiel, the wife of the Rev. Eben Stevens, Congregational minister, of a son.

### MARRIAGES.

**ROE-BROWNING.**—August 19, at the Baptist Chapel, Rushden, by the Rev. R. E. Bradfield, pastor, assisted by the Rev. J. Seager, of Thrapston, Mr. R. G. Roe, of Oundle, to Jane, the fourth daughter of the late Mr. Jas. Browning, of Caldecott, Higham Ferrers, Northamptonshire.

**SEDDON-SEDDON.**—August 19, at Sydenham Chapel, Forest Hill, by the Rev. Dr. Todd, the Rev. Edward Alfred Seddon, of Kingston, Herefordshire, eldest son of Alfred Seddon, of Sydenham and Forest Hill, to Elisabeth, eldest daughter of the late Joseph Seddon, of Nunfield Lodge, Upper Tulse Hill, Brixton.

**MORTER-BEAR.**—August 20, at the Forest Gate Congregational Chapel, F. Morter, son of J. Morter, Forest-lane, Stratford, to Margaret, daughter of H. Bear, Haddington House, Ilford-road, Stratford.

**STROUD-WURR.**—August 20, at Abney Congregational Church, Stoke Newington, Frederick, second son of Henry Stroud, of Barnet, to Lydia Eliza, second daughter of Stephen Wurr, Mildmay Grove, Highbury, N.

**GILKES-WILSON.**—August 20, at the Friends' Meeting House, Kendal, Gilbert Gilkes, of Birmingham, son of the late Bedford Gilkes, to Rachel Esther, daughter of John Jovitt Wilson, of Underfell, Kendal.

### DEATHS.

**WILSON.**—August 14, at 4, Nevill Park, Tunbridge Wells, Joshua Wilson, Esq., in the 79th year of his age.  
**WORSLEY.**—August 15, at his residence, Sunny Bank, Salcombe Regis, Devon, Nathaniel Worsley, Esq., late of Bishopstone, Swansea, aged 69.

## FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conduct Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 19, 1874.

ISSUE DEPARTMENT	
Notes issued ....	£36,808,445
Government Debt. £11,015,100	
Other Securities ..	3,984,900
Gold Coin & Bullion	21,808,445
Silver Bullion ....	—
	£36,808,445
BANKING DEPARTMENT.	
Proprietor's Capital £14,583,000	
Reserve .. .. .	3,455,316
Public Deposits ..	4,247,349
Other Deposits ..	18,860,872
Reven Day and	
other 80 Bills .. ..	411,105
	£41,527,642
August 20, 1874.	F. MAY, Chief Cashier.
Government Secu-	
rities, (inc. dead	
weight annuity) £13,594,013	
Other Securities ..	16,882,036
Notes .. .. .	10,818,460
Gold & Silver Coin	734,933
	£41,527,642

**JUDSON'S SIMPLE DYES** are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Smetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.



## Markets.

**CORN EXCHANGE, MARK LANE, Monday, Aug. 24.**—We had an increased supply of English wheat this morning, with liberal arrivals from abroad. The weather continues extremely favourable for harvest, and causes business to be restricted to immediate consumption. English new white wheat made 48s. to 52s.; red, 46s. to 50s. per qr. Foreign wheat sold in retail at 1s. to 2s. per qr. decline on the week. Flour was neglected, and 6d. per barrel lower. Millers reduced the price of town flour to 47s. per sack. Peas and beans were unchanged in value. Indian corn maintained previous prices. Barley was in slow demand without alteration. Oats were rather easier, and sold at 6d. per decline in prices from Monday last. Cargoes on the coast are reduced in number, and prices of wheat are in favour of buyers.

## CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	WHEAT—	Per Qr.	Per Qr.
Essex and Kent,	— to 52	—	PEAS—	—	—
White fine	— to 52	—	Grey	42 to 44	—
red	— to 47	—	Maple	44 to 47	—
new	— to 48	—	White, boilers	44 to 47	—
red fine	— to 44	—	Foreign	44 to 48	—
new	— to 49	—	RYE—	—	—
Foreign red	49 to 51	—	English feed	26 to 33	—
white	54 to 58	—	potato	—	—
BARLEY—	—	—	Scotch feed	—	—
Grinding	34 to 36	—	potato	—	—
Chevalier	40 to 43	—	Irish Black	26 to 29	—
Distilling	40 to 43	—	White	25 to 30	—
Foreign	40 to 43	—	Foreign feed	27 to 29	—
MALT—	—	—	FLOUR—	—	—
Pale, new	76 to 81	—	Town made	43 to 47	—
Chevalier	—	—	Best country	—	—
Brown	56 to 61	—	households	40 to 42	—
BEANS—	—	—	Norfolk and	—	—
Tick	43 to 44	—	Suffolk	38 to 39	—
Harrow	46 to 50	—			
Pigeon	50 to 56	—			
Egyptian	42 to 43	—			

**METROPOLITAN CATTLE MARKET, Monday, Aug. 24.**—The total imports of foreign stock into London last week consisted of 11,907 head. In the corresponding week last year we received 13,547; in 1872, 12,640; in 1871, 20,240; in 1870, 15,946; and in 1869, 12,776 head. The cattle trade has been without feature of importance. The supplies offering have been good and equal to requirements, the warm weather restricting operations. As regards beasts, the receipts have been good. The trade has been quiet at former prices. The best Scots and crosses have sold at 6s. to 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,750; from other parts of England, about 400; from Scotland, 44; and from Ireland, 20 head. The foreign side of the market has been fairly supplied. About 2,000 Tossing have been offered, in addition to some 500 Dutch and a few Gothenburg. The demand has been quiet at late rates. There has been a good supply of sheep in the pens. A steady demand has prevailed, and prices have been unchanged. The best Downs and half-breds making 6s. to 6s. 2d. per 8lbs. Lambs have been quietly dealt in at 5s. 6d. to 6s. 8d. per 8lbs. In calves the demand has ruled more active, on former terms. Pigs have been dull.

## Per 8lbs., to sink the offal.

	s.	d.	s.	d.	s.	d.	s.	d.	
Inf. coarse beasts	4	0	4	8	Pr. coarse woolled	5	2	5	6
Second quality	4	6	5	0	Prime Southdowns	5	4	5	6
Prime large oxen	5	6	6	0	Large coarse calves	4	2	4	8
Prime Scots	6	0	6	2	Prime small	5	2	5	6
Coarse inf. sheep	4	10	5	0	Large hogs	3	8	4	0
Second quality	5	0	5	2	Neat sm. porkers	4	4	4	8
Lambs 5s 6d to 6s 8d.									

## Lambs, 5s. 6d. to 6s. 8d.

**METROPOLITAN MEAT MARKET, Monday, Aug. 24.**—There was a moderate supply of meat on sale here to-day. The demand was quiet.

## Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	3	4	to	3	10	Inferior Mutton	3	4	to	4	0
Middling do.	4	0		4	6	Middling do.	4	2		4	6
Prime large do.	5	0		5	2	Prime do.	4	10		5	0
Prime small do.	5	2		5	4	Large pork	3	8		4	0
Veal	4	0		5	0	Small do.	5	4		5	8

**PROVISIONS, Monday, Aug. 24.**—The arrivals last week from Ireland were 1,165 firkins butter and 2,666 bales bacon, and from foreign ports 24,871 packages butter and 3,720 bales bacon. Foreign butter has sold steadily, the supplies of fine about equal to the demand, but middling and inferior move slowly at rather lower rates. Bacon has not sold quite so well, and at the close of the week prices of Irish and Hamburg were reduced 2s. per cwt., but fine American sided sides advanced 6ds. per cwt. Lard and hams firm at the late advance.

**HOPS, BOROUGH, Monday, Aug. 24.**—The slight improvement noticed in our last has upon the whole been maintained, except in the worst districts, which are past recovery. Flea prevails to some extent, and in Sussex it has done considerable injury. Our market has been inactive during the past week, but holders show no disposition to yield values, believing that even should we realise a duty of £100,000 to £120,000, which could only happen with the most favourable weather, these prices are more than fully justified. Continental advices show no material alteration. Mid and East Kent £8, £7, £9; Weald of Kent £8, £6 10s., £8 10s.; Sussex £8, £6 10s., £8; Farnhams and Country Farnhams, £8, £8 10s.

**POTATOES, Borough and Spitalfields, Monday, Aug. 24.**—A moderate supply of potatoes was on sale here to-day, but the arrivals of home-grown produce have been altogether unimportant. The trade was dull. Prices rather lower, as follows:—Regents, 70s. to 110s. per ton; Shaws, 80s. to 90s. per ton; Kidneys, 100s. to 130s. per ton.

**SEED, Monday, August 24.**—Very little English cloverseed was offered, and prices cannot be quoted accurately. Foreign qualities were generally dearer, but not many sales effected. New trifolium continues steady in demand and prices. Trefol was held on former terms, but few sales effected. New winter tares were offered in larger parcels, and commanded lower prices. Canaryseed was dearer, and in good request. White mustardseed sold more readily, and was dearer. Hempseed realised former values steadily. Grass seeds were in fair request at very high rates. Black samples of English rapeseed were held for quite as much money, with a moderate sale. New rye realised very full prices, with a steady sale.

**WOOL, Monday, Aug. 20.**—The English wool market

has been tolerably steady, and although business has not been extensive, the tendency has been favourable.

**OIL, Monday, Aug. 24.**—Linseed oil has been in slow request, and has been drooping in value. Rape has been firm, but not active. Other oils quiet.

**TALLOW, Monday, August 24.**—P.Y.C. is dull at 44s. 6d. per cwt. on the spot, and town tallow is quoted at 37s. 3d. per cwt., net cash. Rough fat, 1s. 9d. per 8lbs.

**COAL, Monday, August 24.**—Last day's prices were fully maintained. Hettons, 25s.; Lambton, 24s. 6d.; Kelloe, 22s. 3d.; Newbowl, 22s. Ships for sale, 21; at sea, 15.

**BREAKFAST—EPPS'S COCOA—GRATEFUL AND COMFORTING.**—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

**MANUFACTURE OF COCOA.**—We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London.—See article in "Cassell's Household Guide."

**KINAHAN'S LL WHISKY.**—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

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